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OUR PRIESTS AND THEIR TITHES

OUR PRIESTS

AND

THEIR TITHES

BY

A PRIEST

OF THE PROVINCE OF CANTERBURY

LONDON

KEGAN PAUL, TRENCH & CO., 1, PATERNOSTER SQUARE

1888

L. A. V. D.

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P R E F A C E .

IN issuing this little work to the public, the author would beg to commend it to the earnest attention of his brethren of the English Church, entreating from them a patient reading of the whole work, as a contribution to the elucidation of some difficulties which appear to beset the progress of their Communion. He would only add here that the more he studies the subject, the more convinced he is that there is a pressing need for reform on the lines laid down in this treatise, though opinions may differ as to the exact method that might ultimately be adopted.

PURIF. B. V. M.,
1888.



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PART I.
GENERAL INTRODUCTION.

OUR PRIESTS AND THEIR TITHES.

CHAPTER I.

INTRODUCTION OF THE SUBJECT OF THE WORK, "OUR PRIESTS AND THEIR TITHES;" THEIR DEFECTS.

"They shall bring all your brethren for an offering unto the Lord out of all nations. . . . And I will also take of them for priests and for Levites, saith the Lord."—ISA. LXVI. 20, 21.

OUR priests and their tithes are subjects which may well exercise our minds in these troublous times, and so late in the world's history as the close of the nineteenth century. It may be reasonably asked, "Our priests and their tithes—where are they?" For neither the one nor the other exist to the extent that they should in this country, which boasts to be the most Christian in the world, and, in some degree, to set an example to other lands. The number of our priests is, as a fact patent to all who will not refuse to see, miserably deficient for the work that is to be done within our own island, and, as we venture to think, and would maintain in the pages of this book, does not sufficiently respond to the requirements of the Divine law as it should among a professedly

Christian people who aim at fulfilling the demands of that law. And as to the tithes—to call them by such a name is only to use what has become a conventional term for a species of ecclesiastical endowment for the maintenance of the clergy. We may, by a stretch of courtesy, so to speak, call them tithes, whereas it is evident that the term does not connote all that the same term does when applied in Holy Scripture to a similar purpose. We know how, owing to political intrigue and statecraft, our tithes, so called, have undergone various changes and diminutions since the time they were originally granted, so as to be at present wholly unlike that provision made by the Divine command for the Hebrew ministers of the Temple.

What are we to infer, then, from the position of the Church in this land? It falls very far short of the perfection which it is our duty to aim at and attain, by God's mercy. Priests, although of Divine ordinance and of Apostolical descent, however superior in other respects, or else imperfect and inefficient in the discharge of their sacred functions, are yet miserably few in number in proportion to the vast population of our so-called Christian country; few also in number in comparison with what Scripture seems to require of a Christian people; and therefore few—wretchedly few, shall we not say?—when we have regard to our boasted fidelity to the Christian faith, and what that faith demands of us.

Our present endowments, and that provision called tithes, are altogether inadequate for the purposes for which they are applied; they must put to the blush those of us who have any regard for the

glory of God and the honour of His Church; and as long as the present arrangement exists (of priests and tithes), we cannot afford to boast of much progress made in the economy of our own particular communion, nor yet praise ourselves for having fulfilled the duties we proclaim to other peoples, and which our Christianity imposes upon us, and rightly requires of us. Indeed, our provision, as regards both the sacred ministry and its due maintenance, is not only imperfect, defective, and miserably deficient, but is not in accord with the professions of our common faith, or, as we venture to think, with the requirements of Holy Scripture itself.

Undoubtedly, the reform of our own National Church, initiated in the fifteenth century, has yet to run its course, and we cannot too often impress upon ourselves the need we have of carrying out what was then begun. To flatter ourselves with the idea that all that was necessary to be done was then done, and to acquiesce apathetically in our present position, would be indeed to allow ourselves to live in a sort of fool's paradise, and to pose before the rest of Christendom as a model Church having no imperfection, and to arrogate to our own communion the claim of being the one infallible Church, which all who would be faithful to the Christian faith should copy, and thus to claim for ourselves what we are so ready to decry and deem an arrogant assumption in the case of other communions. Whereas, in truth, have we not need rather to take to heart the warning which our Lord gave on one occasion, to the effect that he who would presume to judge others should first remove the beam from his own eye, when he

would be better able to discern the mote in his brother's eye?

But, on the other hand, it too often happens to too many of us that we thank God that we are not as others are, and that we in some measure justify our position as almost unassailable and impregnable before the rest of our brethren. Can we forget that we are only a fraction of that Holy Church throughout the world which praises God—that we cannot claim to be the whole! Are we blind to the divisions which exist among those who profess to have one Lord, one faith, one baptism? Can we forget that there is not that loving communion betwixt the children of God that should be? Does not the question irresistibly force itself upon us—why should this state of things continue? Do we endeavour our utmost to avoid causes of offence, and employ only such means as make for peace, and tend to bring about reunion among the severed members of Christ's Holy Church? We have yet much to learn, not from opponents, I trow, as from our brethren of the Holy Catholic faith, if we sincerely desire reunion.

CHAPTER II.

OUR PAROCHIAL SYSTEM; ITS APPARENT WEAKNESS.

“When He saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.”—S. MATT. ix. 36.

UNDER a more favourable state of affairs than exists at present, we should not be inclined altogether to condemn our parochial system, whereby the whole of the country is mapped out into so many parishes, each presumably under the care of a priest. It has a charmed look about it, and would seem to be a realization of what our Lord so ardently wished for in the days of His earthly sojourn. So many souls under the care of a priest of God; so many sheep in charge of a pastor who will lead them into green pastures, and unto fountains of living water,—what more could possibly be desired? This is the sketch drawn for us of our parochial system, painted for us by speakers at Church Conferences and Congresses, and finished off, duly framed, for us by editors of Church statistics! And far be it from me to disparage what these worthy men have done for us by their labours. For they have given us much ground for hope where, otherwise, we might be inclined to despair;

they have proved to opponents that, whatever else they may be ready to decry and find fault with in the Church of England, there is yet a power, a vitality within our communion which we must gratefully acknowledge indicates the presence of the Holy Spirit operating, as it were, on the dry bones of our branch of Christ's Catholic Church.

But, having acknowledged as much, must we, forsooth, rest content with the results of the work placed before us? What is the actual state of things? Is it not the lamentable fact that there are tens of thousands in this Christian land who are yet languishing, and ready to faint and perish for want of the Bread of Life?—a state of things that might well cause the good Shepherd to utter similar words to those at the head of this chapter. But look at our admirable parochial system, which has stood the test of so many centuries; what can be better than that? many will remark. Ay! it is just this parochial system which I could wish for a moment were absent from us. We could then, perchance, see more distinctly the dearth that exists among us. Our "parishes" and "parochial system" are words too often bandied about, and become so hackneyed among us that they have served only too well, in many instances, to cover over and hide from view what we may figuratively term weak spots and putrefying sores in the midst of what may present otherwise a sound and healthy appearance in the body.

With the exception of some few highly favoured and happily placed parishes in our land, what havoc do we not witness wrought by hell's devices in our parishes; what have not apathy, schism, and indifference to answer for in the ruin of many multitudes!

We labour to send forth missionaries to heathen—and we do so rightly, in obedience to Christ's command; but have we not multitudes of heathen at our own doors, not merely in large towns, for which, more particularly, our Home Missionary Societies endeavour to do some little, but also in our small country villages, where, alas! the enemy lurks in strong numbers, and whither the said societies do not—probably from lack of means and sufficient interest—turn their steps, and yet whence large sums of money are drained for the aid of towns which might be as profitably laid out on the spot for the villagers' own spiritual aid! What is to become of all these? Shall we pass them by as too hardened for gospel purposes? Is the soil uncongenial for the good seed to be sown therein? Nay! Christian in name, shall we not try to make them Christian in deed? Did not our Saviour's foresight extend, think you, to the multitudes in other lands and other days? Did He not thirst for these very souls, when reclining in sorrow and anguish unspeakable upon the deathbed of His cross? Shall we doubt it?

It is truly remarkable how, in the progress of our country's history, when most other venerable institutions have suffered assault, and in some instances entire defacement, yet our parochial system, with its virtues and imperfections, rears its head among us, vigorous and flourishing as ever, the older parishes multiplying their kind in various parts of the country, and in so doing giving proof of its potentiality and deep-rootedness in our soil. But it does not require a keen foresight to perceive that however admirably it has fared in the past, it has at length spent its strength. It has weathered many a fierce storm, but

the atmosphere feels oppressive, clouds are gathering, and there are even the ominous mutterings of an approaching storm to be heard, not merely in our own land, but throughout Christendom and the civilized world—a storm which we fear will make short work of all religious organizations bolstered up by state aid and patronage—a storm which possibly may sooner or later overturn and uproot our parochial system as a means of religious proselytism.

Of course we need not apprise our readers that a “parish” is not of the essence of a Church, being only of human organization, and, like all other things mundane, may succumb to the tyranny of the hour, and cease to exist in its present state of usefulness. We need not here enter into the ways and means by which this catastrophe may be brought to pass; but, being forewarned (and we must not despise the “signs of the times,” which our Lord has, as it were, imposed upon us as a religious duty to carefully watch), let us be forearmed.

The question is, what can take the place of our hitherto much vaunted and admirable parochial system? It is a matter calling for our serious consideration, a matter that should engage the close attention especially of those who are called to any office in Holy Church—the watch-dogs, as the prophet describes them, of the Lord’s vineyard. It is with some trepidation, we confess, but with an earnest appeal to the charity of our brethren for hungry souls, that we venture to call their attention to some apparent weaknesses in the present organization of our own communion, and to suggest what may, we trust, with God’s blessing, prove helpful in threshing out this all-important question.

CHAPTER III.

OUR LORD'S METHOD OUR EXAMPLE FOR THE ORGANIZATION OF
THE CURE OF SOULS.

“ And He commanded them to make all sit down by companies upon the green grass. And they sat down in ranks, by hundreds, and by fifties.”—S. MARK vi. 39, 40.

It is possible we may find in Holy Scripture some indications as to the order which should obtain in the organization of the Church. And if it is to be found anywhere, may we not discern this order in the command which our Lord gave to His Apostles in regard to the placing of the multitudes whom He miraculously fed with the few loaves and fishes? S. Luke tells us our Lord said to His disciples, “ Make them sit down by fifties in a company.” It goes without saying that all our Lord did was done perfectly; His every action as described to us in the four Gospels indicates a care and watchfulness as to the minutest and seemingly insignificant detail of the work He was engaged in; and these details are also carefully narrated by the Evangelists inspired by the Holy Ghost—shall we not say, for our edification? What special need was there to mention that our Lord made these multitudes sit down by companies, and that

they sat down in ranks by hundreds and by fifties, if it were not to teach us, among other things, a lesson in order? And this very conciseness and method employed by our Lord, we doubt not, was imitated by His Apostles, so that we have S. Paul exhorting us, "Let all things be done decently and in order."

Shall we not venture to conjecture that the way in which our Lord organized His people on these occasions may be profitably and usefully copied by us in the present time? For observe, He was engaged in refreshing those weary and fainting sheep in the wilderness with that bread and fish,* truly symbolical of Himself, the Bread of Life, Jesus Christ the Son of God, our Saviour, which He was soon about to give His people throughout the world. But more of this hereafter. Did He not found upon this miraculous feeding of the multitudes His wonderful discourse † upon and explication of the Holy Sacrament of His Body and Blood?

Have we not here, then, a picture of the Church in miniature, and our Lord and His attendant Apostles engaged in the act of ministering to the members of His Church? Truly, if lessons are to be drawn respecting the mystery of the Holy Sacrifice from the miraculous feeding, why may not other lessons be drawn as to the organization of that Church for whose sole benefit that great mystery was ordained? What is it, then, that we may infer from our Lord's method herein? What, but that we may arrange the faithful in so many companies, by their households and families, and thus minister to them by their fifties and

* The Divine Ἰχθὺς = Ἰησοῦς Χριστὸς Θεοῦ Υἱὸς Σωτὴρ.

† S. John vi. 26-29.

hundreds, even as the patriarch Jacob arranged his household in so many companies to meet the assault of foes—even as the great lawgiver and organizer, Moses, arranged the twelve tribes on their march through the wilderness, and as our Lord did His people to whom He ministered in the deserts around Galilee ?

It is to be feared that the parochial system, however admirable an arrangement in the past, yet smacks too much of the territorial and temporal power which is doomed to die. Instituted at a time when the feudal system was fully in vogue, it was understood better than any other, but we may say it is antagonistic to the free institutions of our own time. The classing together of so many souls by fifties and hundreds could not have been done in ancient times, when all were attached to the lords of the soil on which they lived. But that state of things has for ever passed away.

Besides, the parochial system has many disadvantages. Roughly speaking, it is supposed that all the souls in the parish are subject to the immediate jurisdiction, and individually cared for in the ministrations, of their priest; but how entirely illusory this supposition is we know too well. We do not, however, attach any blame to the parish priest for what at present exists in his cure. It is the outcome of past years of mismanagement partly, and partly the result of the failure of the parochial system. Ever since the decadence of the feudal systems, which for a time it was attempted to prop up, as regards the parochial system, by state regulations and coercion, removed latterly by statutes of tolera-

tion, the organization of the Church by parishes has proved a comparative failure. When it was possible to coerce each soul to attend the parish church, things were differently managed; but now, for all real Church purposes, the Church were better dis-established (shall we venture to say?) than that it should drag its weary course along, fettered as to any action it can take for real disciplinary purposes, and unable to use that power which S. Paul asserts was given to her for edification of souls. There are two blemishes, then, we may point out in the parochial system: (1) failure of discipline; (2) failure of individual supervision of souls.

Let us consider each of these in their order.

1. Failure of discipline. The very name of a parish presupposes that all parochial machinery is in full and perfect working order; but this, without entering into particulars, we know to be an illusion. The parish priest inherits a venerable title handed down of being the governor of souls in his jurisdiction, and the ceremony at his induction to the authority conferred on him is a relic of feudal times. He enjoys the title, he has the name; but beyond that he possesses no power, and his efforts after the discipline of his flock must be accounted a failure, possessing, as he ought to, no coercive jurisdiction.

2. Failure of individual supervision of souls. This may be assigned to two causes: (1) Too often the number of souls in the priest's parish is greater than can well and faithfully be superintended by him. (2) Only those who voluntarily present themselves to receive the ministrations of the priest are attended to spiritually, for it is only naturally concluded, and

advantage is taken, perchance too readily sometimes, of the fact that all others choose their own form of worship or no-worship, and would resent the visitation of the parish priest. Owing mainly to these two causes, there are numbers of individual souls throughout the length and breadth of our land who are entirely uncared for, and who, if they have been at one time educated in Christian principles, relapse into apathy and indifference from the greater pressure brought to bear upon them by the world and its allurements than from the Church's fostering care.

Let us consider, then, what better results may we expect from an organization we have just hinted at, and founded upon the method which our Lord seems to have shewn us in the arrangement of His multitudes in the desert. To begin with, the parochial system having been tried and found wanting, let it be laid aside. Let the priest's flock in future be counted in most instances by fifties, and less often by hundreds, and never should it reach a thousand souls except in extreme cases, in localities where the priests are few in number. For in order to the well-being of the Christian community, and to attain to the ideal of a real Church, it should be held almost as an article of the faith that no branch of the Church can be said to flourish which has not an adequate number of priests. And that the supply should be very much greater than it is, is one of the principles which we earnestly contend for in these pages, and to which we hope to advert more largely later on.

But how is the classification of these companies of fifties and hundreds to be secured? Let the bishop of the diocese, with the aid of his council, register those

who are willing to be thus registered, and place them within the cure of one priest. Whole families and individuals may thus be classified, and be called upon to attend regularly the ministrations of their priest. Small chapels or oratories may be founded to which they would regularly resort.

The excellency of this arrangement would result in a thorough *esprit de corps* among the members of each small Church; every individual could count upon having his priest's ministrations at a moment's notice; work could thus be found for, and assigned to, every capable member within that little flock, either in the sanctuary or in external ministrations of the chapelry; and thus a greater amount of work could be accomplished, every member of each particular chapelry being zealous for the honour of their own shrine; discipline could be more effectually and more immediately enforced, it being a voluntary community, and each having signed a pledge solemnly to submit to the jurisdiction of his priest or of his bishop, or, where grave offences may seem to demand it, of the archbishop, to whom he may appeal as a last resort. And as each little company increased in numbers, so it should be an object of the greatest solicitude on the part of the Church that the supply of the priesthood should increase *pari passu*.

Let us, then, take our Lord's method for our own. He is the very Wisdom of God. And does not this method appear to be shadowed forth for us in the counsel which Jethro gave to Moses in respect of the division of his labours as a judge? Observe also the excellency of our Lord's method, and the anxious,

loving care which He has bestowed upon each soul, not the least being insignificant in His gracious sight. By arranging His people in companies He secured that each person should have a just and equal share of the food distributed by His bounty.

In absence of any definite statement to the contrary, we may conjecture that the Seventy other chief disciples, together with the Apostles, may have been told off to minister to these fainting souls, each minister assigned to a company of fifty or a hundred. By this careful method of our Lord none were overlooked. Had no such arrangement been observed, possibly, with any other person than our Lord, it might have happened that while numbers of the strongest and boldest would receive more than their share, others, the weakest, might have gone to the wall and been sent empty away. I say, with any other at their head; but, of course, we know that our Lord could have dispensed with any methods, and have equally accomplished His gracious purposes.

Does He not, then, seem to teach us a lesson by this exact method that we should be more anxious as to the welfare of each individual soul thrown in our way; that every obstacle should be removed from the path of hungering souls who may find their way to the Tree of Life easily; and that there should be no cry of despair in our streets, no such lamentation as may sometimes be heard, "No man cared for my soul"? Ay! and, above all, does it not seem to teach us—and that is what we would more particularly desire to press home to every conscience in these pages—that we must not consider that we have done what it is our bounden duty to do, until we

have fully secured for every Christian man, woman, and child, the services of a priest who, not burdened with the care of too many souls, can reasonably be expected to devote himself to their service and ministry? Otherwise, we must picture to ourselves our blessed Lord beholding the multitudes scattered in our towns and villages, and moved with compassion for them, as sheep having no shepherd. "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest." It is the Lord's harvest. Who will help to gather it in?

CHAPTER IV.

THE HOLY EUCHARIST; POPULAR FALLACIES RESPECTING ITS DUE CELEBRATION.

“ Give us this day our daily bread.”—S. MATT. vi. 11.

“ This do in remembrance of Me.”—S. LUKE xxii. 19.

“ The bread that I will give is My Flesh, which I will give for the life of the world.”—S. JOHN vi. 51.

To understand the need there exists for a larger number of priests than we have, let us consider what is above all else the one peculiar work or office of a priest in the Church of God. But, before beginning this inquiry, let us premise that one chief object, besides the daily ministering to, and edification of, the members of our own communion, is to seek for points, not of difference, but of agreement, with the other branches of Christ's Church; not to copy the tactics of Nonconformists within our land, and so seek to widen the breach existing between us and our brethren of the Church, but to do all in our power to promote and further reunion betwixt ourselves and our brethren who hold the *same* faith; for with the latter, who are members of the Catholic Church, we must necessarily have more sympathy than with those who dissent from us, and have left the communion of the

Church. By thus seeking reunion with all our brethren, we shall be declaring that mind of Christ which should exist in all His members, and labouring to promote that peace and unity for which He prayed on the night of His sacred Passion.

And, as the lesser portion of Christ's Catholic Church, let us seek this end in view with all humility, and be prepared to make sacrifice of all that is non-essential in our religious customs and practices; and, as a daughter Church, let us be ready also to adopt all godly and edifying uses of the mother Church and elder sister Churches—uses which were once in vogue among ourselves, but which have been more or less in abeyance for the last four hundred years among the clergy and their flocks, partly through ignorance, and partly out of deference to weaker consciences, or through pressure brought to bear upon them by the secular power and more turbulent spirits of the times.

One such religious custom that has thus been allowed to fall through, is the daily celebration by each priest of the highest act of worship which a Christian can render to his Maker, and the only act of worship for which any scriptural authority can be adduced, inasmuch as it is commanded by the supreme Bishop of Souls and great High Priest, our blessed Lord Himself. I refer to the celebration of the Holy Eucharist. It is our misfortune that the only authoritative titles given to this Holy Office in the Prayer-book should be those which imply an apparent necessity for the attendance of several members at the great Sacrament, and that all of them should be actual partakers. The titles of the "Holy Com-

munion," of the "Lord's Supper," have thus done more to obscure the real intention and meaning of this majestic office than the turbulence and tyranny of majorities in past years. They have served to convey to following generations of Churchmen, who have not had either the opportunity or the inclination to study the subject deeply, that the Office is one which must necessitate, of course, their corporate attendance before it can be validly celebrated or properly consummated. But to hold such an opinion is most improper, not to say heretical, as regards this Sacrament. Such an opinion if entertained must overthrow the nature of the Holy Sacrament, and reduce all the teaching respecting it to an absurdity. Let us, with all reverence, examine the matter more particularly.

It will, first of all, be readily granted, I presume, that, when the priest has celebrated the Divine office, and communicated himself of the Blessed Sacrament, we may state with all truth that the Holy Eucharist has been consummated, and that all has been done that need be done for the valid celebration of this greatest of all Sacraments. What need, then, of the multitude? They are only there to assist by their presence, and take their part in the service. But, with or without their presence, the Sacred Rite has been to all intents and purposes duly and properly consummated by the action alone of the celebrant.

If we are to insist strictly upon the letter of the Bible, apart from any Catholic tradition, it must be admitted, I think, that what is there written can give no direct or indirect encouragement to the theories of those who so tenaciously cling to the opinion that

numbers are necessary to the due celebration of the Holy Sacrament. The only command given in Holy Scripture is, "Do this in remembrance of Me." That particular act of *doing*, or *offering*, could be performed only by one of those then present, or their legitimate successors in the sacred ministry, and this particular act is limited to them alone. No hint is *there* given that the act would require the attendance of one or more besides to validate its celebration. Nor are we taught by the precedent there set before us at the institution of the Sacred Rite that its due celebration necessitated the attendance of any outside the ranks of the Ordained or the Celebrants themselves. Otherwise, might we not argue that the attendance of any such (if *necessary* on this most solemn occasion) would be forthwith commanded? For not merely was an injunction given, but the actual celebration of the Blessed Sacrament took place, and the ritual and form of celebrating no doubt was distinctly shewn on the occasion; and such is the tradition in the Church, that our Saviour Himself partook of the Blessed Sacrament of His own precious Body and Blood.

However truly edifying the celebration might have been to the general members of His faithful followers, according to the idea of some, yet may we not safely conclude that our Lord, according to His infinite wisdom, thought it best to require only the attendance of His Apostles on this occasion, not even His holy mother, the blessed Virgin, being invited? These were those Sacred Mysteries which only those who were ordained to celebrate the same were allowed to witness and participate in on this occasion of their solemn institution and celebration.

Will any one deny that, even if our Lord Himself alone elected to celebrate these Holy Mysteries, unattended by as much as one of His followers, these Holy Mysteries would be validly celebrated? This much, at all events, is clearly evident—that no body of Christian laity, however numerous, could by any act of theirs validly celebrate the Mysteries; they would be compelled to have recourse to the services of one who had authority “to *do* this in remembrance” of Him, and he alone could by himself alone, unaided in any wise by other Christians, validly and effectually and duly celebrate the Sacrament in obedience to his Lord’s command.

Next let us observe what gloss is put upon the rubric in our Prayer-book in regard to the celebration of these Mysteries. I refer to the rubric that “there shall be no Communion,” etc. For as to the previous one, stating “there shall be no celebration of the Lord’s Supper,” etc., the concluding words, “according to his discretion,” at once dispose of any impediment in the way of celebrating if the priest think fit, even without the aid of one person present. But many interpret the next as though it forbade altogether a celebration without the attendance of a certain number. A closer examination, however, of the two rubrics would at once reveal a distinction between the two injunctions. And here it is we recognize the confusion that has arisen in the minds of some, owing to their inability to discern the difference between the terms used in naming the Holy Mysteries.

In the first rubric the term used is the “Lord’s Supper,” in the second, “Communion,” and the confusion, I say, which has arisen is owing to the fact

that they have identified these terms as applying to the one and the same thing; whereas, in truth, the one term has reference to one thing, and the other to a separate and distinct aspect of that one thing. The "Lord's Supper" is here the term used for the whole rite, while the term "Communion" refers only to one aspect of it, or to one separate part or distinct act of ritual which may happen after the whole rite has been duly consummated. To hold any other opinion respecting the language and direction of these rubrics must place the makers of them in an absurd, if not ludicrous position. For, if the terms referred to the same thing absolutely, what need, we should ask, was there for the first of them if the second was intended for the priest's guidance? or, if the first was meant to be his rule, what need of the second, which entirely nullifies the first, if the terms in both refer to one and the same thing, viz. the Holy Mysteries?

"Communion" evidently refers to the ritual act of administering the Holy Sacrament to the faithful laity, after its due and proper celebration by the priest. For, without doubt, this was the interpretation of the term, as understood by our clergy prior to, and at the time of, the reform of our Liturgy; and such is the meaning now given to it by other branches of the Church. And unless three or four in a certain parish of a given size presented themselves, then the one or two must wait till a more convenient season, as at Easter, or Christmas, or other great feast, when a goodly number would be expected to present themselves, and until then must content themselves with the blessings which they would gain undoubtedly by

faithfully assisting at the Celebration by their presence only.

It is difficult at this distance of time to get at the reasons for this command, but that it affected the laity only we can in no wise doubt. The knowledge of those who framed, or assisted in framing, the rubrics at a time when canon law was a subject of special study, must for ever preclude the opinion that they were unacquainted with the general laws that governed the discipline and liturgies of the Catholic Church; by no means may we presume that they intended framing rubrics that should contravene the canons of the whole Church. Nay, we could shew instances where in our Prayer-book, in order to keep intact "the faith once delivered to the saints," they have, while ostensibly appearing to yield to the clamour of the hour and the pressure of Puritan invective, so skilfully arranged parts of our Liturgy and worded rubrics that are yet in sympathy with the rest of the Catholic Church. And these very instances confirm us in the opinion that here, as elsewhere, they have been careful to admit loopholes of escape amidst the apparent entanglement of such an environment as may be represented through the confusion of ideas that prevailed among the enemy as to the use of certain terms, as "Communion" and "Lord's Supper," respecting the Holy Mysteries.

Having formed this opinion from the internal testimony afforded by the Book of Common Prayer itself, and from the commentaries of such prelates as Bishops Overall, Cosin, and others, we do not scruple to affirm that the whole scheme of the book (as indeed it is admitted in the preface) was in the

direction of sympathy and accord with the whole Church of Christ. Having, then, this basis to rest upon, we cannot for one moment doubt but that these rubrics in question were so framed that they should present no difficulty to those who within our English communion might desire to conform to the direct command of Christ Himself, and the common usage of His Holy Church throughout all ages.*

Let us consider, then, first, that the celebration of the Holy Eucharist is admittedly the highest act of worship we can render to God ; that it may without question be termed the Lord's Service in particular ; that it is the only Liturgical Service which is of obligation upon all the faithful by the supreme authority of Christ Himself and of Holy Scripture ; that the celebration of this particular service can *only* be performed by a priest, and by him validly and effectually, without the aid of any other person, as it was such only whom Christ authorized to celebrate this Sacrament. Granted these premises, it were indeed absurd to impose any other meaning upon the rubrics in question than that we have endeavoured to assign to them.

But Puritan disputants might reply that the rubrics in question were in accord with what Christ Himself directed when He said, "Where two or three," etc. Here we are at issue at once with them, and deny that this particular passage had special reference to a meeting of the faithful for public worship, and that only ; neither the context nor the original text will bear this interpretation. It has reference more especially, or altogether, to the union

* See, for instances of private Mass, Pelliccia, lib. ii. sec. 2, cap. 11:

of two or three for general Church purposes, persons who should be of one mind, and that mind the Mind of Christ, as set forth in particular in the Creed, and according to His holy Will.

But, supposing for a moment it did refer to public worship, we should then have an instance of a particular branch of Christ's Church (the English communion) presuming to amend or otherwise alter the supreme canon of her great Founder, and directing that Christ should not be invoked in solemn celebration of the Holy Mysteries, nor that any remembrance should be made of Him as He has directed Himself, only as it pleases the fancy or whim of this particular branch, viz. save and only when A or B at least are pleased to present themselves for Communion, and by this special rubric of their own device excluding for an *indefinite* time the two or three whom Christ has expressed Himself as willing and ready to bless with His especial Presence!

We ask, what power or authority have they for thus contravening a direct command of the chief Bishop and Founder? Such a rubric must, in the very face of this, be altogether *ultra vires*, and can bind no one, least of all the clergy who expound Christ's law. But, as we have shewn above, this cannot be the case. And not only would such interpretations as Puritans would place on this rubric go against the higher law of Christ, but also be found to be at issue with the general and common custom of the whole Church, which is, that the priest may each day or any particular day celebrate the Holy Mysteries without the aid of a second person, and that such celebration would be perfectly valid. I am

aware that certain Churches have ordained, for the sake of decency, that the priest should have the help of an acolyte, though not necessarily for communion, but at the same time have asserted that, even without his aid, the Sacrament might be effectually celebrated.

And this is what we would contend for in our own Church of England—the same liberty that is accorded to his brethren in other communions is tacitly allowed to the English priest, without let or hindrance from any known rubric or canon, and has ever been accorded to him from the first settlement of Christianity among the Anglo-Saxons; that is, that he may celebrate the Divine Liturgy, in accordance with the Divine command, on any and every day, without the aid of a second or third person to assist or communicate with him.

Having disposed of some popular arguments against this Catholic custom, I shall defer to another chapter the explanation and proof that this is the chief and particular work of a priest in God's Church, viz. to offer up the holy, all-prevailing, and propitiatory sacrifice of Christ's precious Body and Blood.

PART II.

OUR PRIESTS, THEIR PECULIAR WORK, AND
THE CHURCH'S METHOD OF RECRUITING
FOR THE PRIESTHOOD.

CHAPTER V.

THE OFFERING OF THE HOLY SACRIFICE THE PARTICULAR WORK OF A PRIEST; PROOFS AFFORDED BY HOLY WRIT, AND BY EXAMPLES OF CHRIST AND HIS APOSTLES.

“That they may offer an offering in righteousness.”—MAL. i. 11; iii. 3.

“*Continuing daily* in breaking bread,” etc.—ACTS ii. 42, 46.

“We will give ourselves *continually* to prayer,” etc.—ACTS vi. 4.

I PROPOSE to examine this question by the word and example of Christ Himself, as afforded us in Holy Scripture, by that of the holy Apostles, and by the example afforded us in the Old Testament, viz. that the particular and chief work of a priest is to offer the holy Eucharistic sacrifice.

Our Lord Himself is described to us as “the Lamb that was slain from the foundation of the world.” Does this not shew to us the peculiar work and office of Him who is both Priest and Victim? And as was foreshadowed under the Old Dispensation, so afterwards our Lord fulfilled His vocation by at the same time surrendering Himself as our expiatory Sacrifice and officiating Priest for His people. And as He began His work on earth, so He continues to shew forth that one sacrifice once offered on earth now in the courts of Heaven, where He ever liveth to intercede

for us as our great High Priest. In this character He vouchsafed to appear to His Apostle, S. John, in Patmos, clothed in His sacerdotal vestments, and nothing is clearer than the description given us of the great golden altar before the throne of God in high Heaven.

An altar in Heaven would not exist without there had been something to offer, and one who should have authority to offer that offering. And this we find to be none other than Christ, and the offering is the incense of His own inestimable merits, as set forth by His once dying, and the marks of that death manifested in His glorious Body, together with the prayers of all saints. But our Lord, before He left earth, ordained certain others who should "continually" set forth that same death, and offer that unbloody sacrifice which He Himself now continues to offer for us in Heaven. It was to this end we know that He instituted the most holy Sacrament of His Body and Blood, and gave authority to His sacred ministers to celebrate this mystery by His injunction, "Do this in remembrance of Me."

But, before proceeding, I should like to remark, as within parentheses, that we are aware our Lord is represented to us more especially in His threefold character as Priest, Prophet, and King. And so in some respects His sacred ministers—of course, in a much lower degree and by His deputed authority—also exercise the duties of these same offices as His representatives. But I would submit that the offices of prophet and king would, in the case of His ministers, be only subsidiary to that of a sacrificing priest, or *sacerdos*, whose duties are pre-eminently to offer the

Holy Sacrifice. They are subsidiary in the sense that, as prophets, Christ's sacred ministers teach the people, and as kings guide and rule them in the right way; and thus, in the discharge of this twofold duty, they would instruct and prepare their flocks to offer a worthier, holier, and more acceptable Eucharistic sacrifice to God. And this sacrifice, we must allow, is the end-all of our service on earth, and is to be the most prominent work or duty that will be assigned to the saints hereafter, viz. like the angels to be continually praising God.

But, to return from our digression, let us observe that this command of our Lord, "Do this in remembrance of Me," was delivered to His Apostles alone, to whom alone also He delivered His other commandments, by which He gave them that authority to act as His ambassadors and dispensers of His Mysteries. With them alone He partook of that mystical Bread and that mystical Cup. Not even His Ever-virgin Mother had been invited to this heavenly banquet, nor any of His other familiar friends or disciples. If it had been essential or necessary for the due and proper celebration of this Mystical feast that others than those of the ministerial order should be present, could not our Lord have borne witness to the necessity, and have left on record some testimony to this effect? Not a word, however, can we find in Holy Scripture witnessing to this necessity, nor yet in the subsequent history of the Church.

It must be admitted, then, that primarily this command is ministerial, and referred only to those who alone could give it effect, and alone duly and

properly execute it. But it did not exclude those outside the ministerial order. On the contrary, what was done mediatorially by their own priests was done for and on their behalf, and they are distinctly enjoined, both by precept and example, as laid down in Holy Scripture, to take their share in such sacrifices, and to assist in the Divine service. "To communicate forget not," saith the Apostle, in his Epistle to the Hebrews; this is a direct injunction to all lay folks. "Continuing daily with one accord in the Temple, and breaking bread" (Acts ii. 46), is a passage which indicates to us what was the practice of the Church in the days of the Apostles.

But, apart from any consideration as to what was the duty of lay folks, and independent of anything they might do, we see the duty clearly enjoined upon all priests, and that almost as a necessity of their sacred office, to *continually* offer up the Eucharistic Sacrifice. In the command given by our Lord to His Apostles, I should explain that the word "do" is the technical and sacrificial term for "to offer," and "do this" is no other than "offer this."

Moreover, we see what was the practice of the Apostles in the infancy of the Church. In Acts ii. 42, 46, we are explicitly informed that it was the custom of the Apostles *daily* to break bread, or offer the Holy Sacrifice, and that the multitude of their disciples assisted thereat. But whether they (the multitude of lay folks) actually communicated, every one of them, is not so clearly to be learned from these passages. We can well understand, however, that if all the thousands (as we may assume from these texts) daily assisted at the Holy Eucharist, even without

actually communicating, they could not have been all at once properly accommodated in any one building for this special service, but must have been divided into several companies (as was done by our Lord when He gave thanks (John vi. 23)—shall we say typically?—at the feeding of the multitudes with a few loaves), and have assembled at various “upper chambers” or oratories in the different houses at Jerusalem, where they were ministered to by as many Apostles and elders, duly commissioned to celebrate the Holy Mysteries, and to perform all other sacerdotal functions.

And again, that the Apostles considered it to be their primary duty to offer up the Eucharistic Sacrifice, we may surely conclude from the words (Acts vi. 4) they addressed to their flocks, when they requested them to select certain men whom they might ordain to the diaconal office, saying, “But we will give ourselves *continually* to prayer, and to the ministry of the Word.” The word “continually”* here cannot, we think, judging from its former use and position in the passages cited above (Acts ii. 42, 46), be limited to a less period than one day. And the word “prayer” must, we apprehend, refer to the Divine Liturgy or public service of the Eucharist. Otherwise, we might assume that only those of sacerdotal order were to give themselves to continual prayer; whereas we know too well that none are excused from this solemn duty. “Pray without ceasing” is God’s command to all persons, without one exception.

Again, there is that about the term “the Word”

* Compare also its use in Ezek. xlvi. 13-15.

which implies a *double entendre*, and in such wise I think it is more than once used in our own Liturgy—in the Litany and in the Prayer for the Church Militant. “The Word,” therefore, may not strictly, in this passage, be confined to *preaching*, but more probably it may also, if not absolutely and altogether, mean the celebration of the Mysteries. And so we may take “the ministry of the Word” to mean the chief act of Divine service especially enjoined by the Divine Word Himself, viz. the offering of the Eucharistic service as their “bounden duty,” in obedience to His command. And here again we may observe how the qualifying word “continually” equally applies to this act; for otherwise we cannot suppose that the *raison d'être* of the diaconate is that it so far relieves the sacerdotal order that the latter may apply itself, among other things, more effectually to the *daily* preaching of God’s Word. Evidently, then, it may be assumed from this passage that the sacerdotal order is to be considered to be devoted more especially to the mediatorial office of prayer, or of offering up the Eucharistic service.

For once more we must remark that the Apostles did not mean by the passage, “We will give,” etc., that they were commissioned and ordained to be a “religious” order (using this word in its present conventional sense), devoted to a meditative or contemplative life for their own individual benefit, and that they were to cut themselves aloof from all society, even of their flocks, over whom the Holy Ghost had made them overseers. This would be indeed to stultify themselves, and render their vocation paradoxical in the estimation of the faithful. Nay; their

labour of "continual prayer" would be nothing if it were not intended as the fulfilment, consummation, and execution of the mediatorial office with which they had been entrusted by our blessed Lord—the office of offering up prayer and intercession, and giving of thanks for the members of their respective flocks. "Is any sick among you? let him send for the elders," etc. Here we have a definite intimation as to how, in a particular instance, this mediatorial office might be fulfilled. Granting this, where, we ask, could prayer be more effectual or more prevailing with God than when shewing forth that all-prevailing sacrifice on the cross on the altar of the Church?

We find S. Paul, especially in his various epistles, dwelling upon the duty of offering up the Eucharist, and, in 1 Tim. ii. 1, directing for what sorts and conditions of men the Eucharist was to be offered. In Hebrews xiii. 10, 15, we see the assertion made that the Christians have an altar, and the exhortation given to offer thereon, and that *continually*, the "sacrifice of praise to God," the "giving of thanks to His Name."

I think, therefore, we may safely conclude from these passages we have quoted, and from others in the New Testament, that the chief duty of priests is to offer the holy sacrifices, and that continually, even daily.

If we search the Old Testament through, we find the chief service of priests was to offer the *daily* sacrifice; and this sacrifice was typical of that which was to be offered on the altar of the cross, and of that more effectual and unbloody sacrifice to be offered on the altar of the Christian Church. In Daniel viii. 11-13, and ix. 27, we find that when the daily sacrifice (doubt-

less referring to some future time in the present dispensation) shall cease, the Church will suffer persecution, and the Faith well-nigh cease. If so much importance was paid to the offering up of the daily sacrifice under the Old Dispensation, and so much stress laid upon the strict performance of what was at best only a type of that which was better, and was to come, can we imagine that less importance attaches to the daily Offering now, or that we can be more lax in rendering this our bounden and daily duty, without incurring God's righteous indignation for our wilful neglect? The Word of God, which never faileth, tells us it will be offered *daily* until such time as it will be caused to cease. Can we of the Anglican communion be exceptions, so as not to comply with this reasonable request, and yet be without blame? In Malachi i. 11 we are explicitly told that this Offering shall be made in *every* place, from east to west, even a pure offering—that is, the Bread of Life. Can we wilfully run counter to God's Word, and yet be faithful Christians?

CHAPTER VI.

OUR LORD'S CONTINUAL OFFERING IN HEAVEN AN EXAMPLE FOR HIS DEPUTIES ON EARTH; THIS PRACTICE CONFIRMED BY CIRCUMSTANTIAL EVIDENCE.

"This Man hath an unchangeable priesthood," etc.—HEB. vii. 24.

"A body hast Thou prepared Me."—HEB. x. 5.

"By Him therefore let us offer the sacrifice of praise to God continually, giving thanks to His name."—HEB. xiii. 15.

"I saw in the midst of the seven candlesticks one like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle."—REV. i. 13.

WE have it plainly and emphatically set forth by the writer of the Epistle to the Hebrews that our Lord hath an unchangeable priesthood. And having a priesthood must imply that He hath something whereof to offer. But the writer's arguments go to prove that though possessed of an unchangeable priesthood, yet that He hath a better sacrifice to offer than that of Aaron and his sons, inasmuch as He is the Mediator of a new and better Covenant, or Testament. He was no more to shed the blood of bulls and calves, for all these were merely shadows of good things to come. "In burnt offerings and sacrifices for sin Thou hast had no pleasure," said the Lord by the mouth of His holy prophet, "but a *body* hast Thou prepared Me."

Here, then, we have the solution of the mystery attaching to the unchangeable character of our Lord's priesthood. The burnt offerings and sacrifices of the Old Dispensation were to be done away with after the offering up of that one holy, "full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world." This is the offering up of that *Body that was prepared*, and the shedding of whose blood speaketh better things than that of Abel.

And the continual shewing forth of that one Offering on the Cross, the continual presentation of that Body, holy, harmless, and undefiled, in the presence of God for us, is the work of our great High Priest in Heaven. Being the Mediator of the new testament He thus is able to discharge fully and perfectly the duties of His mediatorial and sacerdotal ministry, by offering a better sacrifice than any that went before. He hath no need to offer Himself often, for the one sacrifice of His own Body, once for all offered on the cross, was a full and perfect expiation for all sins prospective and retrospective. But by appearing in the presence of God for us with that same *Body that was prepared* by God, and which was offered on the cross in the stead of all other burnt offerings and sacrifices, in which God declared He had had no pleasure—by thus making continual remembrance, in the Holiest of all, the sacrifice of that same Body, our great High Priest offers a most acceptable sacrifice before the throne of God in heaven, and in this wise fully accomplishes and fulfils the Will of God.

This continual remembrance that goes on in heaven fully satisfies the justice of God, and prevails

with Him on behalf of all sinners who truly turn to Him. Bearing this in mind, we can comprehend the phraseology of the writer of the Epistle to the Hebrews, where he speaks of Christ not being under any necessity to offer Himself often, daily or continually, such expressions referring solely to such acts or like sacrifices as were offered by the holy patriarchs or Aaronic priesthood. As of Christ it hath been declared by God, "Thou art a Priest *for ever* after the order of Melchisedec," and as He is "a minister of the sanctuary, and of the true tabernacle," "wherefore it is of necessity that this Man have somewhat also to offer." He, therefore, on whom an everlasting and unchangeable priesthood has been conferred, He who is the Minister of the sanctuary that is eternal in the heavens, must from the nature of things be offering an acceptable and well-pleasing sacrifice to God continually, for "He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Accordingly, to be prepared thus to save all souls that come to Him, He must continually exercise the functions of His most holy office on their behalf, seeing He ever liveth for this end.

As our great High Priest executes the functions of His holy ministry in heaven, so should His deputies do on earth that which their Chief Bishop does in heaven. And it is to that end that they shew forth at our altars the death of Christ, and represent on earth that which their great High Priest does in heaven. The things done in our earthly sanctuaries are patterns of things that are done in the heavenly sanctuary. Some of the ornaments, as well as ritual,

in vogue in the courts of Heaven, have been described to us by the holy Apostle in the Apocalyptic vision. And the declaration in the Epistle to the Hebrews (xiii. 10), "We have an altar, whereof they have no right to eat which serve the tabernacle," is valuable in that it teaches us that the holy Apostles and the Christians of their day regarded the Lord's Table as being also the Christian Altar, whereon something was offered, and that something more effectual than the burnt offerings and sacrifices that had gone before, even the very substance of those things which had been but the shadows, even *that Body which had been prepared.*

It is only in accordance with the fitness of things that, given altars and priests, the relation of one to the other should be the exact counterpart of that which exists in heaven between our great High Priest and the golden altar before God's eternal throne. There a continual service goes on, and perpetual intercession. Like master, like servant: as the great Bishop doth in the "Jerusalem which is above, which is the mother of us all," so must His suffragans and coadjutors do on earth, on behalf of their respective families and flocks. And as it is done continually, so must it follow here below. Yes, His deputies must not slacken their prayers and intercessions, but, according to the prophecy or teaching which has gone before—viz. "continuing instant in prayer," "praying always . . . with all perseverance"—"pray without ceasing," "give themselves continually to prayer," etc. They must—shall we not say?—offer up their prayers in that form which is the most prevailing with God, inasmuch as it is

done also in obedience to His command, "Do this in remembrance of Me." And as this act is not limited to any particular day or days, or ordered to be done at any stated intervals, it seems to be a positive command enjoined upon all priests to do this *daily*; and this view is much strengthened by three separate circumstances.

First, we have the exact account mentioned in the Acts of the Apostles, that it was the custom of Christians in the Church's infancy to celebrate the Holy Eucharist day by day. This we also find to have been the unvarying practice of the Church subsequently. So we learn from contemporary history, and there is nothing to be found in later histories which would negative the opinion that this has been ever the Church's practice, even to the present time; but, on the contrary, all the unprejudiced testimony we can gather would point out that this had been always the custom of the Church, to have daily celebration of the Holy Eucharist. The pleading of the great Atonement on earth as in heaven, the shewing forth the Lord's death *until He come*, would seem to be a most sacred obligation enjoined upon the Church *throughout the world*. For we know not at what hour the Son of Man will come, whether "at even, or at midnight, or at the cockcrowing, or in the morning" (Mark xiii. 35).

It follows, then, that a daily celebration alone in all parts of the world in the early part of the day would ensure the due observance of Christ's almost dying request. For at whatever part of the day He might come, the Church would be found in some portion of the borders of her heritage shewing forth

His death, and pleading its merits on behalf of all men. In this way only can we imagine the fulfilment of that wonderful prophecy taking place, mentioned in Mal. i. 11, "In every place . . . a pure offering shall be offered." This is that holy, pure, immaculate, unbloody Sacrifice which God has, by *special* request, exacted at our hands. Shall we not hasten to do His Will? Can we venture to withhold it any day in our midst without incurring blame therefor?

Secondly, in that prayer which our blessed Lord has taught us, we are told to say, "Give us this day our daily bread." Here at the outset it must be remarked that the petitions in our Lord's prayer, though undoubtedly they may be said with the intention of asking for temporal blessings and mercies, yet, nevertheless, primarily they are intended as supplications for spiritual graces. And from this opinion we may not waver for a moment if we consider what our Lord has taught us with regard to such temporal mercies. Is it not on record, "Seek ye *first* the kingdom of God, and *His* righteousness; and all these things shall be *added* unto you;" "For your heavenly Father knoweth that ye have need of all these things"? What, then, are we to understand to be the primary meaning of this petition, "Give us," etc.? Does it not surely direct our hearts and minds to the contemplation of those Holy Mysteries by which He vouchsafes to feed us with heavenly food—the Bread of Life and Cup of Salvation, of which whosoever eateth and drinketh shall never die, but live eternally? And that this opinion was shared in by many among the Eastern Christians, we find from the fact that in their ancient liturgies this petition was

inserted thus, "Give us this day our Super-substantial Bread." They by this qualifying clause indicated their belief respecting that bread to be none other than the Bread of Life, which should preserve them to everlasting life ! * And Pope Gregory, Bishop of Rome in the sixth or seventh century, has left on record his belief (with what authority we know not) that the holy Apostles consecrated the Bread and Cup by reciting over them the Lord's Prayer only.

The Churches of the East and West, therefore, testify that the bread which they ask for is the Bread of Life. In the face of this consensus of testimony, we cannot but confess that those people err who imagine this petition, "Give us," etc., to refer primarily, if not alone, to those temporal mercies by which the life of our body is sustained. It follows, then, that that branch of the Church, or that body of Catholics, do pray to no purpose, and only make vain repetition day by day of this request if they do not act up to their prayer, and neglect to set in motion that only means by which they may verify God's love to them, and obtain that for which they ask.

Surely in this best of all prayers we cannot help observing that as priests and laity are taught to follow the angels' example in heaven in that petition, "Thy Will," etc., so in this petition, "Give us," etc., priests in particular are taught to follow the example of the great High Priest in heaven, who ever liveth to intercede for us ; and that as He there continually intercedes, and dispenses to His people the gifts and Bread of Life gained by such intercessions, or in virtue of that one sacrifice once offered

* *Vide* Renaudot, "Lit. Orient.;" Brett's, "Liturg.," p. 287.

and for ever shewn forth in God's presence, so should His ministers and the stewards of His Mysteries likewise make full proof of their sacerdotal ministry, and, in virtue of intercessions exerted in celebration of that most Holy Mystery, obtain likewise those graces for themselves and flocks. What greater grace for a priest and his flock than the Body and Blood of Christ? Nay, more! Whose prayers and benediction are likely to have greater influence, and prevail with God on behalf of His people, than that priest's who is not weary in pleading *day by day* the merits of that unspeakable, *immaculate*, and all-prevailing sacrifice before God's throne? The blessings, therefore, that flow to the priest himself must pour their life-giving fragrance upon the members of his own flock. Read, study, and digest Psalm cxxxiii., and who can doubt it thenceforth?

In this remarkable passage (1 Tim. iv. 13-16) we learn that the personal efforts of the priest in the direction of his own perfection apparently extend their saving influence to the members of his flock, and contribute no little to the attainment of salvation for them also. The whole point of S. Paul's exhortation to Timothy in this particular passage may be summed up in those words, "Continue in them" (*ἐπίμεινε αὐτοῖς*). And he adds, further, "For in doing this"—that is, we presume, by continuing to persevere in *them*—"thou shalt both save thyself, and them that hear thee." These things in which he is exhorted to continue can be none other than "the reading, exhortation, doctrine, and *the gift*." He is taught that he is by no means to neglect them, but to meditate upon them, and *give himself wholly to them*.

The first three of those terms, "reading," etc., may at once be easily understood. But what are we to understand by the last term, "the gift"? Does not this refer to that power which each candidate for the sacred ministry receives at his ordination for the office and work of a priest in the Church of God, according to which he is to be a faithful dispenser of the Word of God and of His holy Sacraments—he is to give himself wholly to them—he is to continue in them; according to which he is to "offer the sacrifice of praise to God continually" (Heb. xiii. 15); or, according to the words of the decree emanating from the Apostolic college, he is to give himself "continually to prayer, and to the ministry of the Word" (Acts vi. 4)? And thus the whole work of a priest, not excepting any part of it (certainly not that part of his ministry relating to the Sacrifice of the Altar), tends to "the perfecting of the saints," the saving of himself and those that hear him, or in the words of our own Liturgy, "the setting forward *the salvation of all men.*"

That priest, then, must neglect a most important function of his sacred ministry, who neglects to shew forth the Lord's death day by day;* for he starves not himself alone, but his flock, over whom he is placed by God, to give them pasture and meat in due season. He, as a channel of God's blessing, becomes filled and choked with vanities of this world, and grace may refuse to flow to priest and people, or not to any great extent, and at last cease altogether. In this sense an ungodly priest is a burden to his unhappy flock!

* Compare also, Heb. v. 1-3; ix. 7-9; xiii. 15, 16; Eph. iv. 11-13.

But, thirdly, as it cannot be denied, I think, but that the priest's duty is to offer daily the Blessed Sacrament of Christ's Body and Blood, we may observe another circumstance which appears to strengthen this conclusion.

In order, then, to arrive at this third particular, let us first inquire what it is that priests "do" in their celebration of the Holy Eucharist. Do they not, when offering up the Holy Sacrifice, shew forth the Lord's death, re-present that one sacrifice offered upon the altar of the cross; and, in short, do they not precisely "do" that on earth which is being done in heaven by our great High Priest? With regard to this, I think there are not two opinions among faithful Catholics, and that all such believe that the sacrifice on our altars is a true and real representation of, and may be identified with, that which is being offered up before the throne of God in the courts of Heaven. As this is so, we cannot but observe that there the great High Priest alone officiates; there are none of the faithful present to communicate with Him. This, we observe, is strictly the actual state of things; though, of course, we know this to be unnecessary there, and that as a matter of course all do join in communion with Him in that celebration as often as they celebrate on earth the Holy Mysteries. Only, we must note that this necessity is, as it were, laid upon Him, to intercede for us continually by virtue of His one sacrifice once offered, and yet continually represented before God's throne in Heaven. And we cannot but admit that the same necessity is laid upon His deputies on earth to follow His example, and continually in like manner to intercede for God's house-

hold by offering the Holy Sacrifice, and to do this also without the intervention of, or the immediate presence of, any other person at the celebration (Heb. xiii. 15, 16).

This is, then, that third particular that we note in connection with the celebration—that in Heaven the great High Priest *alone* celebrates. But it will be argued that the whole Church is there present, for where the Head is, there must be the Body likewise, and that in this sense the Apostle proves that all faithful Christians have ascended into Heaven, and are there present with their Lord. But need it be said that this is only to be taken in a mystical, spiritual, yet nevertheless real, sense? And if so, cannot it be argued that, in a similar sense, wherever a priest as Christ's deputy celebrates on earth, there we may say the whole Church is present? For surely the theologian does not indulge in any poetical strain when he declares that as often as the priest celebrates the doors of Heaven are opened, and that the choirs of celestial beings are present and attendant upon the Divine and unspeakable Presence which condescends to appear at that Altar! Nay, there is a true and real, though mystical, sense in which we may understand the hosts of angels and archangels are present thereat; and as the Head is there also present, may we not argue therefrom that the Body, His Church, is also mystically present?

Wherefore, all is being done on earth that is done so effectually by our great High Priest in Heaven! And at our Eucharists the Church is as much present as in Heaven, though none be really present in the body but the priest who officiates. But every member

of the mystical Body must share effectually in such Eucharists, inasmuch as we know the priest is in the first place chosen and maintained in his holy ministry by the members of his flock to "do" that which Christ commanded, though he receives his authority from Christ through the laying on of hands, in virtue of which alone he can execute his holy ministry. What they cannot individually or separately perform for themselves, their priest *does* for them, and this may be said to be carried out by the desire of the flock that the commandment of Christ should be obeyed. They corporately and individually, therefore, though indirectly, obey our Lord's command. As there is no actual communion of the faithful in Heaven, there need not be at every celebration on earth, save that which the celebrant alone makes for himself, and as representative of the Faithful for whom he ministers.

One thing is perfectly clear, as it would seem to us, from perusal of such passages as Heb. v. 1-3—that it is the undoubted duty of every priest to celebrate the Eucharist continually, even if there be none present to communicate with him. That this was a practice of bishops and priests, even in primitive days, may be abundantly proved.*

* From Pelliccia's account (lib. ii., s. ii., cap. 11) we learn that they egregiously err who imagine that private Mass is only of recent origin, for that examples of it are to be found in the writings of the Fathers of the Church ever since the fourth century. We continually find, accordingly, that the Holy Eucharist was celebrated in that age in little country chapels never intended for the attendance of a congregation.

And in the Tripartite History (ix. cap. 8) we have an instance of the private celebration of the Mass given us in the case of Gregory Nazianzen. This famous theologian of the Church informs us that his father, when grievously sick, arose from his bed and celebrated the Holy Mysteries in his chamber without any one being present.

If from such a passage as Heb. xiii. 10 we can argue that the Lord's Table is also verily a Christian Altar, on which the unbloody, real, and spiritual sacrifices are offered, so may we argue surely from Heb. v. 1-3, and 1 Tim. ii. 1, that it is the duty of Christian priests to offer up those sacrifices continually thereon. Nowhere have we the warrant of Holy Scripture that the Eucharist can only be celebrated where more than one (the priest himself) are present, or that the Eucharist, if celebrated by the priest alone in the absence of any other person or persons, is invalid, or something worse. Nay, the practice of the Church, according to the Vicentian canon, would seem to prove the contrary.

And now we would direct our readers' attention to one rule in our own Anglican Prayer-book, which would seem to confirm our argument as to the non-necessity of any being present at every Eucharist besides the officiating priest. We refer to the third rubric which follows the office of Communion of the Sick. There we are given to understand that the sick person, if unable, owing to a combination of circumstances against him, to communicate in the Blessed Sacrament, may consider that he has truly and really partaken of the same if only he has certain dispositions of mind, one of which is faith.

Let us apply this same rule to multitudes of the Faithful who, though not infirm in body, yet owing to various and varying circumstances are unable to

Another account tells us how a holy Father, on being cast into prison for the Faith, lay at full length on the dungeon floor, and managed thus to celebrate the Holy Eucharist, making use of his own bosom as an altar, he having been supplied by certain of his faithful flock with the necessary things for the due celebration.

be present at the Eucharist. May not all such logically and truthfully consider they have partaken of that heavenly banquet, if only they join their priest or bishop, who may be celebrating at a distance from them, in spiritual communion; if only when they say their daily prayers they may direct their minds to God with the intention of joining in spirit in the act of their priest? Doubtless it must be so. For as Christ, who is the Head, is present at that Mystical Sacrifice on the Altar, so must also all His members, with all their prayers, be present, especially those who have remembered the Lord's death in their prayers, and have communicated spiritually with Him in intention! And those who do so will derive similar benefits to those of the sick man mentioned in the rubric.

This argument is also strengthened by reference to a practice which is almost universal among good Catholics, that of ringing the "*Sanctus*" bell at the actual canonical *oblation* of the sacred *Host*, in order that the sick at a distance may know when to bow the knees of their heart to the Lord, who is then present on His Altar, as well as for the information of those in the congregation who may be hidden away from observing the actual celebration and manual acts of the officiating priest. At the ringing of this particular bell, then, all such may unite themselves with their Lord in an act of spiritual communion, if not so minded, or otherwise unable to communicate.

Moreover, S. Paul's exhortation that Eucharists * should "be made for all men," argues the necessity of

* *Vide* 1 Tim. ii. 1.

priests offering the Holy Sacrifice, though all men cannot, of course, be present. And again, in the Epistle to the Hebrews (v. 1-3), we see the need of priests offering for themselves as well as others; and this seems to prove conclusively that the Holy Eucharist is offered not merely or solely for the purpose of the *Communion* of the people, but for as high or higher purpose—for the sins * of the people, for the pardon of their offences, for the obtaining of remission of sins for the "whole Church," and of other benefits of Christ's Passion, as well as of obtaining of grace for the people. The sacrifice of the Old Dispensation could not make them that did the service (Heb. ix. 7-9) perfect, but by the operation of the Holy Ghost the Christian sacrifices are effectual means of grace, and work for good and benefit to those who put them in operation (cf. Eph. iv. 11-13). In this way Christians are being made perfect by the sacred ministry of their pastors.

And at this stage we may mention that it is true that at the Council of Trent the Roman Church resolved that the priest who celebrated should always be attended by at least one server, who should represent the laity, and make the needful responses, but not that such server should also communicate at each celebration. And if this minimum attendance of the laity was not obtainable, then the priest, they also declared, would not be incurring blame or censure if he celebrated alone. For, undoubtedly, the priest represents not only his own sacred office, but he

* Cf. Phinehas' example, typical for *all* priests: "Because he was zealous for his God, and made an atonement for the children of Israel," Numb. xxv. 13; also cf. Ex. xxxii. 30: "Peradventure I shall make an atonement for your sin."

stands at the Altar also as one of the people, and communion is always ensured at the Holy Sacrifice by the act of the celebrant himself, who is bound to communicate; otherwise, the holy rite becomes invalid, according to the opinion of the canonists.

It appears to be a debatable point whether our Lord Himself communicated in His own precious Body at the time of the institution of His Blessed Sacrament. The opinion, however, of most of the Fathers, with one or two exceptions, is that our Lord did so. Our Lord's words (S. Matt. xxvi. 29), "I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom," would seem to point to the fact that He had at that time communicated, and that He reserved His next Communion with His disciples till the marriage-supper of the Lamb at the great festival of the general resurrection.

We should also observe our Lord's words that He gave utterance to on this night of the Last Supper, when He said (S. Luke xxii. 29, 30), "I appoint unto you a kingdom, as My Father hath appointed unto Me; that ye may eat and drink at My table in My kingdom." Spoken as these words were in connection with, and at the time of, the institution of the Blessed Sacrament, they would seem to indicate that one of their chief functions as priests of His Church, as well as one of dignity and privilege, would be to preside at the Lord's Table, and to offer up the holy sacrifice of His Body and Blood thereon. For in order to offer it they must be partakers thereof and communicate therein. The "kingdom" must be taken here only as another title of the Church of Christ,

which is sometimes styled the "family," "household," or "flock" of God. And to appoint them to a *kingdom* must mean a kingdom *within* His own extensive dominions, and not *without* or apart from them. And, in the case of the Apostles, what could that kingdom mean, except that which in the case of bishops is termed a diocese; of archbishops, a province; and of patriarchs, a patriarchate; or, descending the scale, in the case of simple priests, a flock or parish? And the post of the greatest dignity and honour, as well as of the greatest emolument spiritually, would be theirs within that kingdom, viz. to preside at the Lord's Table, to eat and drink thereat, and to give a portion thereof to the souls within their jurisdiction and dominion. For so saith our Lord, "That ye may eat and drink at *My table in My kingdom.*"

In conclusion, it would seem from the foregoing arguments to be an imperative necessity for every one ordained to the priesthood to offer up *continually** the Holy Sacrifice, and "continually" we would take to mean not less than *daily*. I will not dilate upon the absurdity of the supposition that a priest must on no account celebrate unless he have two or more to communicate with him. I will merely indicate some points which may be pondered upon by our readers, and must manifestly shew, not only the absurdity of the plea, but its utter inconsistency when applied under similar circumstances to another service.

First, it is ordered that every parishioner should communicate at least three times in the year. Some parishes are so small that there would only be two

* Cf. Ezek. xlvi. 13-15.

or three persons of discretion found to keep this rule. And is the priest, though able and desirous to offer a valid sacrifice far oftener, to be himself restricted to these two or three times in the year? God's Word exhorts us not "to forsake the assembling of ourselves together" (Heb. x. 25). When the Apostle wrote this, the only public Service known among them was the celebration of the Blessed Sacrament. We may presume, then, that, in obedience to this command, all should be present at the celebration, though none of them might communicate with the officiating priest. And consider how, in those days, could the "Lord's Day" be kept holy but by attendance at the only public Service of the Holy Sacrifice? And how, then, could such a rule of three communions be observed in a small parish of those days without utter irreligion and dire hurt to the priest and those concerned? It must be a matter of paramount necessity to the keeping of the Lord's Day holy that the Lord's death should be shewn on that day, as being not only (according to the universal opinion of Christendom through all ages) the highest act of worship we can render to God, but also as being the one Service obligatory upon all Christians to be present and assist at, according to the distinct command of God's Word.

And in this view of the matter all *apparent* restrictive rules and rubrics affecting the priest's time for celebrating must fall to the ground. I say *apparent*, for, as I think, I have shewn I do not for one moment think the prelates and elders of our Communion meant to stultify themselves, or proceed *ultra vires* to form canons in opposition to the command

of Christ and His Apostles, and the plain and universal practice of His Holy Catholic Church. Had they done so, they would thus *ipso facto* excommunicate themselves from the rest of Christendom. But this cannot be the case. Besides, it could not have been the intention of our prelates and reformers to punish the priest for idiosyncrasies and offences of his flock; and because none of them may be minded to come to Holy Communion the priest must, however much he may long and desire to partake of the Bread of Life and strengthen his own spiritual life, yet deny himself, starve his own soul; because his people care not to obey Christ's loving command, forsooth, the priest must abstain from giving Him due obedience, and refrain from fulfilling the most important part of his sacred functions; because the people care not to offer God the highest act of worship, the priest must be placed in such a cruel position as to be utterly unable to do what his heart must desire, and what the nature of his sacred office has of necessity imposed upon him! Surely nothing must have been further from the framers of the rubrics in question. The priest cannot without sin refrain from fulfilling the whole of his sacred functions when needful; and assuredly nothing is more requisite on the Lord's Day than the Lord's service, according to the Lord's own command!

All these arguments notwithstanding, it is bootless entering further into the matter, as Church discipline as regards the laity is in abeyance, and cannot be enforced. From the very nature of things, then, the priest is also freed as regards any power he might once have been able to set in motion

against any refractory individuals among his flock. The rubric respecting the three Communion of the laity remains a dead letter on the Statute Book, as none of these rubrics and canons can practically be enforced as regards the laity. And, moreover, there is the rubric which commands the would-be communicant to give notice the day before of his intention to the priest; but who can enforce respect for it? It, as well as other rubrics, are, indeed, more honoured in the breach than the observance. The priest, therefore, under these circumstances, can do no more than give notice of a Celebration, and when the time for executing his Holy Office arrives, he may proceed to the end of his Celebration, though none be present; and yet he may lawfully expect or look for some of his flock to appear at any moment of time during the service, without their having given the priest any previous notice. Alas! that we should come to such a state of things within our own communion! And this state of things only goes to prove, I apprehend, that our present parochial organization is an anachronism, and not in accord with the spirit of the times.

CHAPTER VII.

THE PRINCIPLE THAT PREVAILED UNDER THE HEBREW DISPENSATION, ACCORDING TO THE DIVINE INJUNCTION, WITH REGARD TO THE SUPPLY OF SACRED MINISTERS, TO BE RESPECTED AND FOLLOWED BY CHRISTIAN FAMILIES.

“Behold, I have taken the Levites from among the children of Israel instead of all the firstborn.”—NUMB. iii. 12.

“I will give him unto the Lord ALL the days of his life.”—1 SAM. i. 11.

“Jesus called a little child unto Him.”—S. MATT. xviii. 2.

“Whoso shall receive one such little child in My Name receiveth Me.”—S. MATT. xviii. 5.

IN the following pages much of the matter there treated of can only be conceived of as necessary under an abnormal state of things, as, for instance, in time of great social disturbance or revolution, when all the ties, bonds, and rules of our present social system and civilized institutions are completely undermined or overturned, or at a time when a great upheaval of kingdoms and all forms of government will take place throughout the world. That any or all these things may take place we have the authority of God's Word in testimony. But, without considering these disturbances as far-reaching and world-wide, and merely confining them to one country or state or kingdom, they would be of serious character enough

to justify every precaution and every means taken beforehand to preserve amid any such disorder the Christian faith and worship, and so keep alive the sacred fire of a holy life and belief which may be handed down to other generations, who might better appreciate them and thank God for them with grateful hearts.

Now, from the arguments we have brought forward in the foregoing chapters, we think it must be seen how necessary it is that we should have more ministers for the service of the sanctuary, and, above all, more priests who shall be placed in the cure of souls, and who shall offer up continual sacrifices. And the next point to be considered, therefore, is, where and how are these to be procured, and how maintained in the execution of their holy ministry.

There are several portions of Holy Scripture which may be applied to this sacred duty of providing for the wants of the Church by supplying candidates for the service of God's sanctuary. They are so many and so various, directly and indirectly intimating our duty in this respect, that it is not the easiest matter in the world to make a selection of those passages which are strongest in support of what we can but consider to be a paramount duty incumbent upon all the Faithful. Can we for a moment call to question the fact that, both in the Old and New Testaments, God has impressed upon His people the truth that they are "an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Pet. ii. 5)? "Jesus Christ . . . hath made us kings and priests unto God and His Father" (Rev. i. 6); "And ye shall be unto me a kingdom of priests, and

an holy nation. These are the words which thou shalt speak unto the children of Israel" (Exod. xix. 6).

We note, then, that in the early days of God's Church, after they had gone out of Egypt, a whole tribe was set apart for the service of His sanctuary, and, roughly speaking, we may say that one-twelfth of the people were thus devoted to the sacred ministry. But, strictly speaking, we find that all the males of the tribe of Levi were to supply the lack of service on the part of the first-born sons among the children of Israel. Previous to this enactment, the rule had been that the first-born son should be considered the priest of the family to offer up the usual sacrifices. But now and henceforth, until the advent of our great High Priest, the male members of the tribe of Levi were to perform the services of the sanctuary instead of the first-born of the children of Israel. In the numbering, however, of the Israelites, on the occasion of the setting apart of the Levitical tribe for God's ministry, it was found that the first-born of the Israelites exceeded the males of the tribe of Levi by 273. In order to redeem these, God commanded that five shekels should be charged for each head of the overplus, and the sum to be paid over to Aaron and his sons the priests. In this manner, then, were the Israelites regarded as a holy nation, a kingdom of priests to offer up acceptable sacrifices to God through faith in the coming atonement of the Messiah. But as, before, the head of each family was to be considered the priest, now, on the other hand, a substitute was found for the first-born male of the family in the dedication of a whole tribe to the peculiar work of the sacred ministry, and the males

of this tribe were in future to perform the work which God had formerly expected from the head of each household now and henceforth to be exempted from this particular service. But "whatsoever things were written aforetime were written for our learning" (Rom. xv. 4), and what had then been ordained by God by special enactment we may safely conclude is not intended to be thrown into the background now that we live in a better and more perfect dispensation. Our zeal and love in the present should be more perfect, and more intense also.

What had been done under the Mosaic dispensation by direct revelation and injunction from God was, however, to be considered in the light of a willing service; and yet we cannot forget that the children of Israel were chosen from all nations upon earth to keep alive the knowledge and worship of the true God, which, otherwise, would have been lost; and these Divine ordinances and enactments may be looked upon in the nature of a special provision, to last till the fulness of time should come, and God should reconcile His people to Himself by the one sacrifice on the Cross. While, then, it was willing service on the part of these Israelites, yet it was one that was secured, if we may not say compelled, by specially Divine ordinances and injunctions. In time, however, and, indeed, we may say at intervals during the whole course of their history, the majority of the nation became corrupt, and succeeded in severing the spirit from the letter of the Divine law, and ended in giving a slavish adherence to the empty and dead letter of the law, with a fanaticism which at last impelled them to crucify the Lord of Life and seal their own doom.

But now that a way of reconciliation has been made, God has not confined His precious promises and glorious service to any one particular people or family, but He calls on all men to turn to Him, and give Him that willing obedience which He rightfully expects.

Thrown open, then, as are the privileges of the Gospel to all nations, without distinction of class or person, it is a call to us to lay down our arms, submit to His rightful authority as our God and Father of us all, and to render Him that cheerful service which He might otherwise lawfully exact from us, and for refusal to render which He might justly destroy us everlastingly. "The letter killeth, but the spirit giveth life." Accordingly, what has been so definitely and so exactly laid down in the Old Testament, and with such pains, through the inspiration of the Holy Spirit, who moved His servants the Prophets to write what they did, must always appeal to our Christian loyalty and fidelity, and exercise their sacred influence over us. While we are clearly exempt from following the letter therein, the spirit of it all is equally binding upon us, and lays every faithful Christian under the obligation of rendering a more perfect, and withal a more cheerful and ready, obedience, now that he is freed from the observance of the letter of the Law.

If then, as we learn from Old Testament scriptures, the Israelites were bound by the Divine legislation to provide a substitute for the first-born of each household to serve in the sanctuary of the Lord, some either as priests who should offer up the holy sacrifice, or as Levites who should perform

the humbler diaconal portions of the service of the sanctuary, may we not confidently assert, and with all due reverence, that faithful Christians are no less bound to see that the Lord of Hosts shall not suffer from insufficient duty or lack of service on their part by comparison with that which was rendered to Him by the Hebrews under the Old Dispensation? Surely it must be so; and it is as evident as that day follows night. Our reasonable and bounden duty and sacrifice should be rendered cheerfully out of sheer gratitude and love and zealous devotion. How often does not the holy Apostle mention the legal bondage and slavery of the Mosaic covenant, and the liberty, on the other hand, and free service of the New Testament of our Lord Jesus Christ? We are no longer fettered by legal forms and observances, but, as kings and priests unto God, we move within the hallowed atmosphere of the heavenly court, and are permitted to approach the throne of our Lord on earth. "We are no longer children of the bondwoman, but of the free," as writes the holy Apostle. But it follows that we should, may we not say, in exact proportion, render the same service and duty to God which He so rigidly demanded from the Israelites by special enactments, and which they were as careful on their part to give. We are not, however, called upon to do so now according to the letter, but only as near to the letter as will assist us to appreciate and observe, or at least not kill, the spirit thereof.

And now, to understand how this may be best performed by Christians, let us for a moment consider what is being done by us towards effecting this purpose. If we look around us in this Christian England,

we cannot but observe that next to very little is being really done towards supplying this lack of service on our part for the sanctuary of God. Our Christian families never think that they owe to God any special service in His sanctuary, or that they are expected to aid materially in the extension of Christ's kingdom. Possibly it has not been brought home to their minds by direct and immediate exhortation from our pulpits, or in other means and ways, that they have any special duty of this kind to perform. The result is that they live on in the present enjoyment of ministerial gifts, which God in His bounty, through the instrumentality of His servants the bishops, has provided for them, without for a moment thinking they have a work to perform in contributing what help they can give towards providing similar gifts for others, and especially for those who will succeed them in this mortal life.

What could be more natural and reasonable, it might be suggested, than for a pious father of a family to commune with himself after this fashion: "I am and should be very thankful to God for that He has thus placed me where I am able to enjoy fully the means of grace so as to prepare my soul for eternity. And so highly do I value the sacred ministry, that it becomes me, who believe in 'the holy Catholic Church,' to give every help I can in maintaining it in all its purity, strength, and integrity, not for my time only, but equally as much for those who shall live after me. For this is the 'charity which never faileth,' and 'hopeth all things,' and, above all, 'seeketh not her own,' but the things of Christ—the things of the members of Christ's mystical Body; it

is that charity which believeth in 'the Communion of Saints,' not bounded by time, but extending to all eternity; not confined to saints among whom I may live, but reaching to the spirits of just men, the souls of the faithful departed, and the seed of Holy Church, to those which shall hereafter believe on Christ through the Word preached unto them. But how shall they hear and believe, without a preacher? In order, then, that my own children, friends, and relations may profit to their souls' health through the same means I myself have enjoyed, and that I may, on leaving this world, have a reasonable prospect of looking forward to a time of happy reunion with them on the other side of the grave, should I not take measures for providing them with pastors and teachers 'for the work of the ministry, for the edifying of the Body of Christ'? It is written that the parents should lay up for the children, and not the children for the parents. It is also written that 'if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel' (1 Tim. v. 8). If this be true in temporal matters, which should be the least of all our concerns, how much more true may it not be said of spiritual matters?"

And much more in the same strain a faithful Christian might deliberate with himself respecting his paramount duty to provide, or help in providing, for the spiritual interests of those who may survive him in this life. But as a rule we do not find this to be the case. We do not find that the heads of families consider that there is much more for them to do after preparing for the immediate spiritual welfare

of themselves, and of those closely connected with them. They do not consider that they have a duty to perform for the benefit of posterity, their own children and children's children after them. But Christ prayed not for His own Apostles and other disciples, but "for them also which shall believe on Me through their word," and He ever liveth, our great High Priest, to make intercession for them.

But our forefathers in the Faith have a lesson to teach us in this respect. They many centuries ago, under the direction of their Most Reverend Father in God, Theodore of Canterbury, did make provision for their posterity for the preservation and maintenance of the Faith in this country after their days should end. They solemnly set aside a portion of the profits of their several estates, called tithes, and gave other endowments to the service of God for all time. More they could not well do. To posterity, to each generation as it rose, was left the task for supplying and training men who should dispense and commit to others the mysteries of God and the deposit of the Faith.

There can be no question that this important duty was well kept before their flocks by faithful priests in the olden days, the mediæval age, and their exhortations in this respect were well attended to and obeyed. Witness the multitude of religious houses that rose all over the land, the cities of churches that sprang into existence, the chapels and chantries that met one in secluded and remote districts, and at almost every cross road, not to mention the innumerable Calvays and crosses which, like so many shrines or oratories, invited travellers at almost every bend of the road to turn their weary steps to Christ, the

Saviour of the world. Each and all of these were attended to by numbers more or less of priests, religious, pious hermits, holy men, and other ministers of the sanctuary. All were intended as places of spiritual refreshment on the King's highway, as "fountains of gardens, as wells of living waters, and as streams from Lebanon."

But then came a great catastrophe! How shall we describe it? The story has been so often told by other pens that it need not be ventured on here. We will, however, only remark here, that the work, we had almost said, seemed like separating between the tares and the wheat, so much deprecated by our Lord, and, consequently, it brought in its train many of the evils following therefrom. But this description would not be just, nor in accordance with the truth of the matter. For our spiritual fathers only took upon them what they were fully empowered to do, the task of rooting up and casting out certain corrupt teaching and consequent unorthodox practices, which, as weeds, had sprung up in the sacred enclosure of this portion of the Lord's vineyard; while the civil power rushed in, under the pretext of assisting in the work, and undertook in their blind zeal, or from less spiritual motives, to separate what they considered to be the tares from the wheat in the Lord's field; and, as was foretold by Him would be the consequence, they uprooted many a fair shock of standing corn, with which our valleys—metaphorically speaking—stood so thick, that hitherto they might, in the inspired language of the Psalmist, have been said "to laugh and sing." Their days, however, were numbered.

And, assuredly, if the holy Psalmist had occasion to pour forth his lamentation and prayer to God in the sacred words of the eightieth Psalm, the Faithful had need to do so in these days. At that momentous period our branch of the Church may be said to have sustained such serious hurt, that even its bare existence seemed at stake. But God had evidently thoughts of love towards our Church. So alarming, however, was the nature of the assault, and so damaging in its results, that it has taken several centuries even partially to recover from the distress and unhappy plight into which it was then plunged; so dire in their consequence were the wounds it then received in the house of its professed friends.

The Faithful, thus made unusually sensitive, had naturally become alarmed at the inroads made upon their Church, and were oppressed with dread, which, however natural a temper to manifest under the circumstances, still shewed some weakness of faith; they feared to expose their children to unknown ills which might easily overtake them for service however faithful to the Church. And so in the next and following generations there was little enthusiasm exhibited for a Church which could not secure her ministers from similar ill-usage and drastic treatment at the hands of the State. However much pious souls might yearn to surrender their whole being for the good of the Church, there was little room for them even in the ranks of the secular clergy; while if their vocation lay in the other direction, and they desired to serve God and His Church as Religious, they could not obtain even as much as a foothold within this realm; it seemed as though men holding high office in the State

were bent upon wholly suppressing all enthusiasm for the religious calling, and extirpating, root and branch, all that remained thereof in this country. The Religious and their vocation lay under the ban of the State, and even the Seculars had fared badly, and in many instances had to suffer deprivation of the whole or part of their endowments and profits in order to escape total effacement.

Naturally, under such circumstances, a great sense of insecurity prevailed among the clergy, and this extended to the faithful laity. What had then been so faithfully and with such fervour proclaimed in former times to the people with regard to the dignity, honour, and greatness that attached to Holy Orders, religious and secular, and the paramount necessity and duty of offering sons and daughters to the Lord's service, had in these inopportune times received a somewhat rude check. The fervour died out, zeal was quenched, and the heart that ardently longed to devote itself to God and Holy Church must indeed have known its own bitterness.

In succeeding generations the lesson of former days had been unlearnt and forgotten, and Holy Orders, shall we not add, had come to be considered contemptible and despised. That there were glorious and brilliant exceptions to this state of things cannot be denied; but they only served to mark more emphatically the dim and uncertain light that generally prevailed, and seemed to throw its flickering, as it were, over the Church of the land.

But with the renewed life that has distinguished the Church of late years, her courage that had long (all too long, it would seem) been drooping, appears

to be reviving; and with new yearnings and new promptings in the hearts of her children, and with the new opportunities that present themselves for doing great things for her Lord, what may we not expect and hope for in coming days? The horror of darkness seems passing away—and lo! new life as from the dead. God grant we may be alive to the exigencies of our present position! There seems to be a movement throughout the rank and file of the children of the Church which would remind us of the enthusiasm that existed in the breasts of our faithful forefathers of forgotten generations; and that, we know, was only the normal condition of things in those days; let us hope that we are returning to it. More frequent and more earnest Eucharists, and with them more frequent and more earnest prayers, have doubtless of late been offered before God's throne, and our God is a God that answers prayer. Our seasons of fast and prayer for the outpouring of the Holy Spirit, that there may be greater missionary zeal among ourselves which might urge some of our brethren to go forth to foreign lands, would seem to be wonderfully and abundantly blessed to ourselves, and to confirm our faith in the truth, "He that watereth shall also himself be watered."

But we must not give rein to the imagination, and interpret this movement within our Church for greater zeal in her service as the accomplishment and consummation of what we so much desire and have at heart. We have, as I have already hinted, done something for foreign missions, and this was only to be expected in the course of things from the revived life of the Church. But in order that we

may yet do greater things for the foreign mission field, and far surpass all former efforts in glorious enterprise, we must do infinitely more for and within the Church at home. And in order to do this successfully and, we would humbly submit, in the only proper and right way, we must return to First Principles, which, owing to a conjunction of various untoward circumstances, have too long been overlooked and forgotten. And for a more careful examination of these, let us begin a new chapter.

CHAPTER VIII.

THE PRINCIPLE OF THE UNIVERSAL PRIESTHOOD OF THE LAITY AS SHEWN IN HOLY WRIT; ITS APPLICATION AT DIFFERENT STAGES IN THE CHURCH'S HISTORY CONSIDERED.

“Ye shall be unto Me a kingdom of priests, and an holy nation.”

—Exod. xix. 6.

“Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices.”—1 PET. ii. 5.

S. PETER has laid it down for our learning that we, “as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.” Here, then, we have, to begin with, a principle stated by S. Peter, according to which we may consider every Christian man, woman, and child, as having been admitted, in some sense, into the sacerdotal office. And this admission into holy office, we know, takes place as each soul is initiated into the mysteries of the holy Faith in the sacrament of Baptism. In thus laying down this principle, S. Peter is really merely echoing that which had been in vogue during previous centuries, and which had been applied to the Church of God under the Old Dispensation. We may find, we may say, its exact counterpart in the gracious words which

God addressed to His servant Moses (Exod. xix. 6), "A kingdom of priests, and an holy nation," said God, His people Israel were to be. How far they succeeded in attaining to this ideal, or, for that matter, how far we ourselves have attained to it, would be beside the mark in our present discussion. We are now only concerned with the fact that it has been laid down as a general principle that, in some sense, every child of God may be considered as exercising a sacerdotal office.

Now, the sacerdotal office combines the threefold duty of governing, teaching, as well as offering sacrifice. But from the formal exercise of this office woman has been definitely debarred by certain canons laid down in Scripture by the holy Apostle. And this disability on the part of woman arises from two facts, which are mentioned by S. Paul in 1 Tim. ii. 12-14. He writes, "I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For (1) Adam was first formed, then Eve. And (2) Adam was not deceived, but the woman being deceived was in the transgression." Woman is therefore reckoned to be inadmissible to the holy office of the priesthood; the actual duties pertaining to this office, therefore, devolve upon the man alone.

And next, it will be instructive to note how this principle of our universal priesthood has been applied. It would seem that General Principles in the early days of our first parents were carried out and strictly applied in the spirit and the letter, as in the case of our Lord's *dictum* respecting holy matrimony, "A man shall leave his father and mother,

and cleave to his wife; and they twain shall be one flesh." So in this particular of the priesthood, it would seem that every male became *ipso facto* a priest to offer up sacrifices unto God. For in the earliest authentic records we have, we find that the two sons of Adam, Cain and Abel, offered up sacrifices in addition to those we presume that were offered up by their father. If we may suppose that both these sons lived in the same home with their father, then it would appear every male was not only competent, but was expected to exercise sacerdotal functions. But if we regard these two as living in separate homes, then we may presume they only exercised this office in virtue of the chief government which they held in their respective families, and that it was only as the patriarchs and heads of their own households they assumed the sacred duties of priests.

But in the next stage we come to, we find that the patriarchs, Noah, Abraham, etc., offered their sacrifices to God as being the chiefs of their families; but we find no mention made of the sons having assumed any such functions in their fathers' lifetime, and that independently of their fathers. And, as we well know from the prominent case of dispute between Jacob and Esau, the birthright of the eldest son carried with it the dignity and privilege, as well as the solemn duties, of the priesthood.

But in the third and next stage we come to, we note that this responsibility attaching to the accident of birth was shifted, from the shoulders of the first-born to those of another person especially consecrated and set apart to bear this sacred burden. And this was the enactment made by God under the Mosaic

dispensation. But we note also that while this change was made, the principle laid down from the beginning remained unchanged; nay, the Mosaic enactment was really only the application of the principle in another way, where the sacred duty devolving as a matter of course upon the first-born was, for certain considerations, imposed upon a special class of men solemnly set apart for this purpose. What these considerations were, as they are not definitely and distinctly recorded, as such, for us in Scripture, we can only gather from the history of those days, and from the special legislation that was enacted affecting this class.

The circumstances of the patriarchs at this time were much altered. The history of the patriarchs inclines us to the belief that hitherto they had led peaceable lives, with the exceptions of Abraham and Jacob, the former having had to pursue the invaders of his country for the rescue of Lot, and the latter having been embroiled in the contests of his more fierce sons, Simeon and Levi, with their neighbours. But we may presume that, neither in these, or other contests that may have happened, did the chief patriarch himself actually draw the sword to shed man's blood, though engaged in legitimate warfare, but that he contented himself with merely leading his followers against the foe.

But at this time circumstances compelled the patriarchs to initiate a different policy from that hitherto followed by their forefathers, and this they were obliged to do at the direct instance of God. For now they were called upon to take possession of the promised land, and to spare none of the inhabitants. Such

shedding of human blood was altogether incompatible with the character of one who, like Melchisedech, was to be the priest of the most high God, of one who was to be the type of the meek and gentle Being who hath the everlasting priesthood.

Owing to this change of policy it was necessary, therefore, to make a change also affecting the sacerdotal character and status of the warriors, who, indeed, were embarking upon a Divine mission, yet one incompatible with the performance of priestly functions. For God ever manifested a disinclination to men of war approaching His throne, as priests and intercessors for the people, when their hands had been stained with the shedding of human blood in warfare, however lawful and necessary. This we may clearly see in that episode of the Kings, where God manifests a preference for King Solomon building his temple at Jerusalem, in the place of his father David, who had been a man of war during the greater part of his life.

It was evident, then, that men, as warriors, could not devote their time and attention to the sacred ministry, and this charge must be assigned to others specially chosen and dedicated to God. The tribe of Levi was thus set apart for the service of God and His sanctuary. The men of this tribe were accepted by God as substitutes for their compatriots, who should "as for the people, so for themselves," offer for sins. Warriors, from the rude and rough nature of their profession, might prove rather stern and unbending ministers of the Divine mercy. It was fitter, therefore, that men chosen for the sacerdotal order, though not free from the infirmities of human nature, should

yet, from the character of their more peaceful occupations and pursuits, be such as "can have compassion on the ignorant, and on them that are out of the way." But the considerations offered to the Levites, which should induce them to submit cheerfully to the yoke that was being laid upon them, may have been such as these. They were freed from the obligation of performing any civil or military service—the latter absolutely, and the former almost entirely so also, except in cases where the duties to be performed in connection with any civil post would not clash or be incompatible with the proper discharge of their sacred functions. Instances of this might be seen in cases where the high priest or others of the Levites acted sometimes as judges or chief ministers of state, or where they went so far as even to assume sometimes the prerogatives of sovereignty.

Besides these privileges which they enjoyed, there was also secured to them, by the direct command of God, certain endowments, a valuable property in the promised land for their proper maintenance. And by this Divine regulation they were relieved from the care and trouble of having recourse to any other occupation or employment for providing themselves and their families with decent and suitable maintenance. These, in the absence of, or in addition to, aught higher and more spiritual, we may presume, were some of the main considerations which helped probably to reconcile the tribe to the burdens of the office now laid upon them. We may observe that the chief sources of the emoluments that were of right theirs, were certain cities and lands conveyed absolutely to their use and enjoyment for ever, and, in

addition, the tenths and first-fruits to be paid year by year by the rest of the Israelites who were exempt from the service of the sanctuary.

All these changes were wrought by Divine intervention and at the direct command of God. And, having been once brought about, they were irrevocable in their issues till the coming of the Messiah. As the Levites could no more release themselves from the discharge of their sacred functions, so no more could the first-born among the Israelites free themselves from the exemption to which they had been relegated by Divine command, and assume once more sacerdotal functions which might have been theirs but for the necessary change of the Law. Death, sometimes sudden and unusual, was the penalty for transgression of the Divine regulations. Whoever invaded the sacred office of the Levites, even though inadvertently, it might be, as in the case of Uzzah and the Ark, incurred God's anger and perished. Apparently God had resolved, as early as at this stage, that henceforth none should dare to perform angelic duties and do the service of His sanctuary save those who were Divinely commissioned or "called of God as was Aaron." This lesson had been fully impressed upon the Hebrews, and had, as it were, been burnt into their hearts and minds by the recollection of the terrible judgment that ensued upon the invasion of the holy office by Korah and his company. Hence we read of few instances of any irregularity or impious assumption of sacerdotal functions occurring in the subsequent history of the Jews.

And let us observe, moreover, that though these alterations had been brought about in their religious

economy by the direct command of God, yet He wills that no loss should result to Himself from the exchange He had effected in the sacerdotal order. A Levite was to be found as the substitute for each first-born in a family; and when it was found that there was a surplus of the latter amounting to a few scores, without an equivalent number of substitutes to represent them in the Levitical tribe, it was enjoined by Divine authority that compensation should be made to the sacred treasury by the levy of a fine for each member thus unrepresented. May we not, then, infer that God was justly jealous of the honour and glory due to the majesty of His Name, and thus sought to teach His people to be exact and not indifferent in rendering their bounden service to Himself?

And this jealousy for the honour of His Name God has endeavoured fully to fix in the minds of all His people throughout all generations ever since, in the primary commandments of the decalogue. And more especially do we learn from the second Commandment the grave and terrible penalty that would be inflicted upon the guilty parties who might dare to neglect the worship due to God. And this injunction came home with a terrible reality to the mind particularly of each head of a family in those days, for he could not forget that only lately he represented in his own person the priestly office among his own family, and although the duties of that sacred office had been assigned to others now, yet that he could not escape the duties of assisting with all his might at the Divine Service, and that he was still as ever responsible for the duty of marshalling the members of his house, and enforcing their presence at the family, as well as public,

worship in the temple or synagogue. When we reflect upon the nature of the duties expected from the first-born and head of each house, can it be denied that what the world would vulgarly term the accident of birth, might, after all, be a part of the Divine purpose in the economy of grace? Who shall say?

The spirit, then, of the primary commandments not only strictly prohibits us from rendering divine worship to any other than the true God, but also enjoins under a severe penalty that we take care to pay our regular and bounden duty and service to Him. It is, we think, unquestionable that due and proper worship is the first thing which God would seek at the hands of His creatures, whether in Heaven, or on earth, or under the earth; and where this is lacking, God will assuredly visit those who are negligent in their duties with condign punishment.

When we reflect upon the particulars of Divine legislation as ordained under the Mosaic dispensation, all of which were intended to secure the rendering of due and proper worship to Almighty God, it becomes a matter for our serious and earnest consideration whether we, although released from the letter of the Law, *are as exact and enthusiastic in rendering "unto God the things that are God's" as we ought to be.* Freed, as we have been, from the burden of the Law by the mercy of the Son, we should show forth our gratitude, and, by our greater liberality, strive to surpass the ancient Hebrews, both as to the matter and spirit, in the manner of rendering due and accustomed worship to God, endeavouring to do so in the very "beauty of holiness." The Hebrews were bound and shackled by disabilities, and lay

under the bondage of the Mosaic law, from which we are free.

If we seriously reflect upon the weight of that Divine sentence that fell from the lips of the Saviour, "Render unto God the things that are God's," must we not be sensible of the meanness of our service at the present day! Its very poverty is appalling where we might be so rich towards God. "*He that spared not His only Son,*" "*He who for our sakes became poor,*" are the Divine words which ring in our ears; and think—only think of the antithesis in our case, and we must at once feel self-condemned of excessive meanness and niggardliness. The only living thing we value—the precious gift of son or daughter received from God, that we prize so much, perhaps, in too many instances, more for the world's sake than for any intrinsic worth of its own—we are loth to part with, and decline altogether to lend to God, to the service of the King of kings; but, on the other hand, we are only too ready to sacrifice the same to the Juggernaut of fashion, or in order to gain the short-lived applause and vain esteem of the world we live in!

But, to return from our digression, we note that yet another stage was arrived at when the Mosaic economy came to an end, and the old order gave place to new. With the birth of the Christian Church on Pentecost was inaugurated yet a more perfect economy. "For if that which is done away was glorious, much more that which remaineth is glorious." At this stage the principle, we find, still remains, and is verified for us in the words of S. Peter with which we began this chapter. But while the principle remains unchanged, not so its applica-

tion, which at this stage is left to the individual conscience.

Before proceeding further, let us briefly notice the various changes which this principle of the universal priesthood had undergone in its application. In the antediluvian age possibly every male born into the world was thereby *ipso facto* constituted a priest to God. In the subsequent age, which we may term the postdiluvian, the sacerdotal functions devolved upon the chief or head of each household and family. Under the Mosaic economy a more radical change was made in the application of our principle, when the first-born of each house were exempted from the duties of the priesthood, and the functions which they had hitherto discharged in virtue of their position were assigned to men who were especially called by God to perform them. And it is in this latter, the Mosaic economy, we may look for the type of that which was to develop into greater beauty and perfection under the New Testament of our Lord Jesus Christ.

There are, then, three stages before we arrive at this last, wherein at each stage it may be said the principle we have spoken of admitted of a different application from the preceding. At each stage after the first its application became more and more confined, and the duties and privileges of the sacerdotal order were restricted to a certain special class and family, to whom at length hereditary rights were granted.

And when we arrive at the fourth and last stage we find the principle still unaltered, but its application somewhat changed. It is no longer confined

to one special family with hereditary rights. It now receives a quasi-universal application; that is, any one, woman always excepted, may apply for admission into the sacerdotal order, and if he be possessed of the requisite qualifications, he may receive power for the office and work of a priest in the Church of God. No one, however, may arrogate to himself sacerdotal powers. He must still be called of God, as was Aaron, and be formally invested with the dignity of the priesthood, through the laying on of hands of those who have received authority from our Lord to confer the necessary orders.

The principle, though not universally applied, yet admits of so wide an application as to be all but universal. The restriction comes in when we consider the qualifications which must adorn the candidate for Holy Orders, and the necessity of winning the esteem and gaining the approval of the Church and those in authority therein, and that, above all, the call must come from God, the seal of which is received in the actual laying on of hands of apostolic men. Even in the stage immediately preceding this last, certain physical or other blemishes in the candidate were sufficient to shut him out from the sacerdotal office, although in every other respect he might be fully qualified, being by birth a member of the sacerdotal order. There were thus restrictions even in that restricted class. Reasonable it is, therefore, that restrictions should be imposed where the office is of such paramount importance, and only natural to expect in this world of imperfections that all should not be able to attain to the required standard.

And when we say this much we do not for a moment

mean to claim for the sacerdotal order a monopoly of all the virtues among mankind ; for, alas ! we know to our sorrow, and have humbly to confess, that in many instances it is otherwise. Many saintly laymen, we candidly acknowledge, are as much called of God to abide in that state of life in which they move as others are to the office and work of a priest. But such noble exceptions only serve to prove the rule of the application of our principle, and to shew forth the nature of the restrictions, and that one especially that the call must come from God, whose seal consists in the laying on of hands. No one can boast of having been admitted into the ranks of the priesthood who is unable to prove he has received this imposition of hands from those possessed of lawful authority. This laying on of hands is the visible sign and seal of the priesthood, without which none may presume or pretend to discharge sacerdotal functions. This it is which gives them that peculiar character that marks them off from all other men, by which they are wholly and altogether dedicated to the service of God and His Holy Church.

CHAPTER IX.

THE METHOD OF RECRUITING THE PRIESTHOOD UNDER THE MOSAIC DISPENSATION FURTHER CONSIDERED; GREATER ZEAL AND LIBERALITY TO BE SHEWN IN THE PRESENT DISPENSATION BY THE HEADS OF CHRISTIAN HOUSEHOLDS, IN PROVIDING FOR THE SPIRITUAL NEEDS OF THEIR PEOPLE.

“The firstborn of thy sons shalt thou give unto Me.”—Exod. xxii. 19.

“Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest.”—MATT. ix. 38.

“Then there were brought unto Him little children, that He should put His hands on them, and pray: and the disciples rebuked them.”—MATT. xix. 13.

“From a child thou hast known the Holy Scriptures.” . . . “That the man of God may be perfect, thoroughly furnished unto all good works.”—2 TIM. iii. 15 and 17.

In the preceding chapter we have succeeded in tracing from stage to stage the application of the principle laid down in both the Old and New Testament of an universal priesthood among the people of God. But for all practical purposes it has been found expedient to restrict the power of discharging the functions thereof to certain men, who are formally set apart for this object by the imposition of hands. Under the New Testament dispensation no limit has been assigned to this number, so that, as has already been mentioned in one or two other instances, we seem to be returning, under this more perfect Christian age, to

the application of first principles as they were taught and practised in Paradise in their primal strength and purity. To that purity of first principles we seek to return in this age.

Although, as I have mentioned, no limit is assigned to the number of those who seek the priesthood, yet at the same time no one is admitted into its ranks who has not been duly examined and proved, and in some measure trained, for the proper discharge of its sacred functions. The best men, therefore, are sought and invited for this purpose, but not in every instance do the best men, endued with the fullest qualifications, apparently present themselves. This is a defect that can only be remedied by the faithful laity themselves. I fear a full share of the blame in this matter must lie at their doors. And the fault of which they are herein guilty is due, doubtless, to a decay of that universal esteem and honour in which the sacred ministry was once held. To-day there are other various objects and aims in life, promising a more remunerative and lucrative result in a worldly sense than the priestly office, which afford openings to their ambition. These they fain would seize in preference to plodding on in the quieter walk of the ministry.

Certainly the work of the ministry is less exciting, and not so eventful, perchance, and withal not so remunerative in worldly gain as any other calling we might mention. Nevertheless, for these very reasons it is the duty of the faithful laity to see that the ranks of the priesthood suffer no diminution, but that they rather receive a steady augmentation; and, moreover, of such paramount importance is the work

of the ministry, transcending, we may safely venture to assert, all other callings in the world, that men of the best talents, the best energies, and with the best qualifications in every respect should press forward to offer their services.

For if, as undoubtedly is the case, the ministry is Ordered to serve to the exclusive glory of God, and, in addition to that, for the purpose of *setting forward the salvation of all men*, we fail to see what other profession and calling in life is for one moment to be compared to it. Its results are not of mere temporary or temporal interest, but eternal in their duration. It is because the work of the ministry has to do with the saving of immortal souls that it should be one of pre-eminent interest in our estimation, and that it should call to its support the noblest faculties of man. Worldly gain is not to be sought for in the work of the ministry; it has been solemnly deprecated in God's Word. And for this reason, too, that fortunes are not to be accumulated in the service of the sanctuary, it is the solemn duty of the laity to see that the Lord's service should not suffer from any niggardliness on their part in contributing towards an adequate maintenance for Christ's ministers, and that a steady and ever-increasing flow of recruits for the ministry should not be lacking from among themselves.

Having expatiated, then, upon the pressing need of more priests, and the great importance and the exceeding usefulness of their work, our next and most important question is, where are we to look for a supply of fit and proper men for the work of ministry, and how is sufficient maintenance to be

provided for them? And here we must begin by saying that this should be the study, and as much a part of the duty of the faithful laity as is the duty of almsgiving or any other good work they are called upon to do. But, it will be argued, no direct command from God is imposed upon the laity in this respect. It may be true that the command is not enforced in so many words, but in divers passages of the Old and New Testament plain indications are given as to the plain duty of the laity in this respect.

We have in the preceding chapter shown what God exacted from His people in past ages—how every first-born of a family was expected to be personally represented by a sacred minister of the sanctuary for carrying on the worship of God; and where this expectation could not be fulfilled, and the individual representation failed from a lack of numbers among the males of the Levitical tribe, a certain compensating equivalent in the shape of a fine for each person thus unrepresented was demanded by the justice of God, and was paid over to the chief of the sacerdotal order.

Granting that all things that were exacted by the Law's demands are but types of what God may still reasonably look for from His people who enjoy the liberty of the Gospel, it would ill become us who are "children of the free woman" to altogether overlook our plain and evident duty in this matter, and refuse to God to provide for the reasonable service of His sanctuary. The liberty we enjoy ought to be the text for the manifestation of our gratitude, and the fact of our being in the full enjoyment of the great riches of His grace ought to stimulate us to exhibit greater

liberality in the return we profess to make to God for all His bounty and loving-kindness to us.

Let us briefly instance one case in which this may effectually be done. If, as it is most truthfully alleged, the service of the Holy Eucharist is the one great service which is obligatory on all Christians to perform, and is, moreover, the highest act of worship we can render to God on earth, will it not redound to the glory of the God we profess to love and worship that such acts be multiplied, and that such services be regularly and continually performed, and that the worship therein be systematically rendered, and the manner of it, as well as all its accessories, be carefully studied and brought as nigh to perfection as anything on earth can be? To do all this must not only redound to the greater glory of God, but, as a matter of course, must largely result in abundant accessions of grace to the whole Church, for whose sake the service is offered. "*Oratio ascendat gratia descendat.*"

The Truth Himself hath declared to us, "I, if I be lifted up, will draw *all* unto Me." The showing forth of the Lord's death in multiplied instances, and that daily, must, on our faith in Christ's own word, infuse new life into all His members, and bring about *the regeneration of all things*. And if this matter be entered into zealously and with earnest devotion by the whole body of the faithful laity, we shall, we believe, have no fear of services being rendered to God that are profane and sacrilegious, because formal and perfunctory. The Holy Spirit that pervades His *whole* Church will not assist with His grace the lay portion at the expense of the partial abandonment of the ministerial portion; the two portions must fall or

stand together. Of course we are taught that we must not expect but that exceptional cases will be found in either portion.

Arguing, then, from the instances afforded us in the Old Testament for our learning, we may presume that no Christian head of a family is free from the obligation of doing all he can towards making provision for the spiritual needs of his own household, and, by so doing, making, at the same time and by the same means, provision for offering his own meed of worship in communion with the rest of his brethren. And no such head of a family could well abstain from tendering his quota of service without making himself liable to the charge of being illiberal and churlish towards God, when the liberty of the Gospel should incline him to be lavish and profuse in his service to his Divine Benefactor. As, therefore, *each family* in Israel had to furnish a man out of the tribe of Levi who should, in the room of the first-born, stand before the Lord to officiate at the public worship of the Temple or to assist thereat, does it not follow that the same service ought reasonably to be rendered by every Christian family, and that such family would fall short of the performance of their Christian duties, and at the same time of *the exercise of their Christian rights and privileges*, which would neglect to render this bounden duty to God?

True it is that we are not under bondage in respect of this service, and that nowhere specifically in the Scriptures of the New Testament is this duty commanded by God in so many words. But, nevertheless, the fact that it was so commanded under the Old Dispensation must indicate some correlative

duty for us Christians to perform in the present dispensation, or it would appear that much of the Old Testament Scriptures have no real meaning for Christians. But inasmuch as *all* scripture was written for our learning, we must deny this latter hypothesis; and to what other conclusion can we come in the matter than that it was God's will and pleasure that every family among His chosen people should contribute their portion towards securing the performance of that which pre-eminently is the bounden duty of every rational being on earth, viz., the worship of Almighty God? And as that worship still survives, continues, and is carried on at the bidding of God, it remains that the responsibility or duty of rendering it likewise continues and rests upon the shoulders of those alone who can secure its continuance and maintenance among us. And Christian families alone are responsible for the maintenance of this state of things.

All would without exception admit the truth of this proposition. But we would venture to proceed a step further, and are prepared to assert, with, we think, full authority for the ground of our assertion, that Christian families exist for this purpose alone, that they have no *rationale* for their existence except on the hypothesis advanced by us in an earlier chapter, and upon which we ground the whole scope of our present work, viz., that which has been declared by Moses under the Old, and by S. Peter under the New, that the people of God are to be a "kingdom of priests, an holy nation," "an holy priesthood."

The Church must seek for recruits for her ministry from among the members of Christian households; and she must do this as a plain matter of duty, and

not leave it to mere chance. And it should be the duty of *each family* without exception to furnish its quota for the service of the sanctuary, and present to the Lord some one of its members to serve either as bishop, priest, or deacon, subdeacon, or as a minister in some one of the minor orders of the Church, and that either for the home or foreign service.

Or, again, a member of a family may have a vocation for the religious life, and we should welcome any such most heartily, and find room for them and their particular work or works within our Communion. These latter, no less than the former, do a great work for the glory of God, and are equally necessary for the life of the Church. Until within recent years the life of our Anglican Communion seemed to hang as it were upon the existence and soundness of one only of its lungs, and that for a long time appeared to be scarcely in a normal state of health; but in the present day we rejoice to think that our Church is taking, as it were, a new lease of life, inasmuch as she is able, not only freely to expand her right lung, by which we would mean her secular ministry, with the Breath of Heaven, the free Wind of God, but there are remarkable signs of the resuscitation of her left lung, by which we would figuratively indicate the revival of the religious vocation. And when both her lungs have attained once more to full robust health, her right lung (the secular ministry) and the left lung (her Religious Orders), we may expect that she will make admirable progress, and be the joy of the Lord in the midst of His earth.

But to return from our digression, it is, I repeat, the duty of the Church authorities thus to beg alms, as it were, from the head of each Christian family—

alms of loving souls who shall fulfil the ministry of the Church. But, as we said, we are not under bondage in this matter, and the canon laid down in Scripture in respect of almsgiving in general must guide us in this matter equally. "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."

And how very appropriately come in the following words, 'if we but interpret them in the same spirit, and adapt them to this kind of almsgiving of sons and daughters for the Lord's service,—and there is nothing to forbid such interpretation, but on the contrary we see this same holy Apostle employing a similar interpretation with regard to muzzling the ox that treadeth out the corn; and so S. Paul proceeds to write, "For the ministration of this service not only filleth up the measure of the wants of the saints, but aboundeth also through *many thanksgivings* unto God." How truly it can be asserted that if we give of our sons and daughters to the Lord's service, we both supply the wants of the saints, and cause that many Thanksgivings, or Eucharists, be solemnly offered to God!

But in this sort of almsgiving there is one other most important rule which both those who ask for such alms and those who give must well and carefully ponder. We have it mentioned by Christ, for our warning, in S. Mark's Gospel (vii. 9-13). According to this rule we must beware of urging a son or a daughter to forsake an aged father or mother. It is God's evident call to such an one to abide in that position by the side of the infirm and aged parent,

whose chief support or only stay the youth may prove to be. But where a son or daughter show an evident vocation for special work in the Lord's service, either as a Secular or Religious (these terms being used according to their conventional meaning), then it becomes the duty of the parent or guardian not to withstand but to assist and further his child's wish in every lawful way.

But as far as we apprehend the plain intimations of Holy Scripture, it is not necessary for the head of a household to wait until a member of his family manifests a desire to assist in the service of the sanctuary. But we would take broader grounds, and assert that, inasmuch as we have granted the truth of a universal priesthood existing as much in the Christian as in the Jewish Church, it becomes the duty of each head of a family to be prepared to give up one or more of its members for God's special service; that he should select one or more of them for this purpose, and provide that such be carefully trained for the special work for which they may be ultimately intended. The world might be inclined to kick at the proposition, but then we must not forget that we have no occasion to take into our consideration what the world may think or do in the matter. "My kingdom is not of this world," saith our Chief Bishop and Pastor.

Those who may be weak in the Faith, or who may fail to comprehend the nature of that power of God which operates with such marvellous results through His Holy Mysteries in His kingdom of Grace, may be inclined to doubt the efficacy of such a plan or its wisdom. But we have every faith and confidence

in the Grace of the Sacraments, and, in this instance, that of Holy Orders more particularly. To doubt the efficacy of His Grace were to question the truth of God's promises generally, or to believe that His Arm was shortened, and that He cannot save.

Where a child has been religiously and formally lent to God to be trained from his youth for the special service of God, we have every reason to believe that God will accept that loan, and will a thousand-fold repay the lender, and bestow His special blessing on that which is lent. It is not as though the child, after spending long years in the service of the world, were then formally transferred, somewhat against his own desire, to God's service after reaching manhood; we might expect in such cases vain wishes would be cherished for the world's joys left behind. Transient those wishes may be at first, but, *if* allowed to increase in strength and frequency, enough to poison the atmosphere in which that child (now grown to man's estate) may move, and render nugatory any service he may perform, and at length prove destructive to his soul.

But in the case of a child of tender years being offered for God's service, we behold his virgin youth, unspotted by the world, wholly dedicated to his Creator, Redeemer, and Sanctifier. It is a sight which angels might desire to look upon. And it must be a gift of unspeakable value to the Good God, upon which He is permitted to work His gracious loving Will. Indeed, can we ever rightly and properly appraise such a gift, when we remember that it is He who hath said, "Suffer little children to come unto Me, forbid them not, for of such is the kingdom

of God"—even the "kingdom of priests;" "Verily, verily, I say unto you, except ye be converted, and become *as little children*, ye cannot enter the kingdom of Heaven"! There must be a beginning of our service to God, and the best beginning would seem to be that of a little child, both for old and young. With what pleasure, then, must God receive such a gift for His kingdom! The time of youth and innocence is indeed a precious time, and ever the fittest for the sowing of the seed of the Word of God, and an invaluable opportunity for the operation of God's Holy Spirit.

But, it will be argued, there is also the pang of parting with a dear child. But there need be no such parting as is commonly imagined. The child will naturally be reared and trained by his parents up to a certain age, until seven or eight years old, or for a shorter or longer period. He will have learnt to know something of home influences during this time; and this experience, gained beneath a father's roof, will doubtless more or less be useful to him in after-life. But to some parents it will be a pleasure to follow herein the example of the saintly mother of little Samuel, and to lend their child straightway to the Lord; that is, we presume, as soon as he is able to learn anything, and to be of any practical use. For we learn that the child Samuel, as soon as he was brought to the Tabernacle, was able to worship the Lord, and to minister unto the Lord before Eli, the high priest (1 Sam. i. 28—ii. 11).

And here we would draw attention to the sacred use of the word "*lend*," in connection with this giving to God's service. While we might almost say that

practically the parents give their child to God, yet really it is only as a loan. For they enjoy afterwards the pleasure frequently of beholding the face of their child, and are able to hold converse with him. But did God take away their child entirely from among the living, and convey him to Paradise, then the parents might be said to give him wholly unto God, and be nevermore able to see the child's face on this side the grave. And happy for them if they are then able to say with holy Job, "The Lord gave and the Lord hath taken away; blessed be the Name of the Lord."

And at this point we may well consider and reflect that if we are reluctant to lend unto the Lord, and, as it were, covetously cling to what after all can only be said to have been lent unto us by God, we may live to rue our action, and God may take from us perforce that which we prize too much to lend to His service. Or it may be that what is the fate of all our earthly treasures, or what we may make mundane by our too great covetousness for it, may sooner or later overtake it. "Lay not up for yourselves treasures *on earth*, where rust and moth doth corrupt, and where thieves break through and steal." "*Corruptio optimi, pessima corruptio.*" The greatest disappointment may be in store for those parents who may be unwilling to lend to the Lord. For there is the risk of *rust* or *moth* or of *thieves* to reckon with, either of which or all may overtake our best earthly treasures. Let us rather learn to lay up treasures for ourselves in Heaven, and in the Kingdom of Heaven, where such a fate is least likely to befall them.

Surely, out of the profusion of riches which God has bestowed upon the Christian head of a family, out of the numerous sons and daughters which have been as gifts from the Lord, he may find it in his heart to part with one or more to lend unto the Lord, and for his loan he may be assured that he will receive an abundant interest. None will be more grateful to him than that child or those children whom he may thus lend to God's service. They will rise up and call him blessed. He and all his will for ever retain a place in their heart, and be gratefully and constantly remembered in their prayers, and at the time of the offering of the All-prevailing Sacrifice. Those parents who are rich towards God will assuredly reap an abundant harvest of spiritual blessings, which, by their very power and influence, must waft them to that haven where they would be. And what joy or pleasure on earth can be compared with that which those parents will experience when they have safely reached the other shore, and find that the treasures they prized so much on earth, and which they lent to the Lord, are all there to greet their loving eyes!

But, surely, when we reflect that "children and the fruit of the womb are an heritage and gift that cometh of the Lord," we cannot rightly withhold from God His portion of that fruit! For what purpose could they have been given but that they might be for the Lord's service, even "an holy priesthood" unto Him? If they are the Lord's heritage, then the Lord is their portion, and the lot of their inheritance; while they become the Lord's *clerus*, the Lord is their *κλήρος*. Justly, then, may God claim the first-born or

other member in that family circle as His lot or portion. Or, if this is not forthcoming, then some substitute should be provided, or some compensating equivalent.

Let parents, especially those who have large families, seriously consider what they owe to God, and what return have they made to Him for His bounty. Princes, lords of the soil, and men of wealth, may reasonably wish to reserve their children, not so much for their own pleasure, in order that they may participate in the usual enjoyments of wealth and station, as that they may be at hand to fill up sundry posts, necessary in every well-governed state, and both profitable and conferring honour and dignity on their possessors, and that at length these same children may succeed on the demise of the parents to their titles, position, and estates. While they reserve their children for these and other suitable pretexts, they must on no account overlook the exigencies of the Lord's service; and, if they are unwilling or unable to devote one or other member of their families for the great King's use, then it is incumbent upon them to see that God's work and glory shall not suffer by reason of their lack of personal service to Him, and to provide accordingly that a substitute be appointed in their stead, fittingly endowed with proper maintenance. Or if they fail to do this, they should render some other compensating equivalent for their *laches*.

The rich no more than the poor must think that they can escape doing all that is in their power towards exalting the glory of God's Holy Church, and making it a praise upon earth. And the poor

no less than the rich are reasonably expected to contribute their help towards the furtherance of this object. "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's," saith the great Head of the Church. Each of these things may claim their legitimate portion of our care and solicitude, the things of the State equally with those of the Church, Cæsar's as well as God's. But as both emanate from God, and exist only by His good will and pleasure, it stands to reason that God's things should claim our chief and foremost attention, and when the claims of God's things have been fully satisfied, then we may bestow our attention on the things of State. For, as we confess and believe, the rendering of due satisfaction to the things of God will best help to ensure the success of all undertakings in the department of the State. "Thou couldst have no power over Me, except it were given thee from above," said the King of kings. All authority and power to exercise authority flows from the Divine Author of both. And good government follows from a right regard of things Divine. Let us learn to render unto God His dues.

But while it is the duty of each head of a Christian family thus to provide for the spiritual needs of the Church, and liberally to respond to God's call for more labourers in His harvest, it is no less the duty of the ruling powers of the Church to look out for fit and proper candidates who shall perform the various offices in the Church. In Acts xvi. 1-3, we learn what S. Paul himself did to this end. It would seem that S. Paul, being fully convinced of Timothy's fitness for office in the Church, brought the gentle pressure

of his spiritual authority to bear upon this young disciple of Christ, and induced him to accompany him as one of his attendant ministers on his missionary travels, and finally consecrated him a Bishop of the Church. And this work of seeking out others, and ordaining them to Holy Offices in the Church, S. Paul seems to have imposed upon this same Timothy and on his brother bishop, Titus, in those Epistles which bear their respective names. The work of making suitable provision for carrying on the sacred duties of the sanctuary demands the attention alike of priest and people, so that God's service may not suffer by His people's neglect. The ephemeral politics of kingdoms that rise and fall are not, assuredly, to be compared for one moment with the abiding and momentous interests of that Kingdom which hath no end. They can but appear most petty in comparison.

PART III.

**THE TITHES AND ENDOWMENTS OF PRIESTS,
AND THE SANCTUARIES AT WHICH THEY
SERVE.**



CHAPTER X.

A NEW SCHEME OF ECCLESIASTICAL ENDOWMENT PROPOSED AND CONSIDERED, ESPECIALLY IN THE FACE OF PREDICTED DISASTERS TO THE CHURCH.

“I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors : for the things concerning me have an end.”—LUKE xxii. 37.

WE have shewn, as we hope definitely, that it is the bounden duty of every Christian family throughout the world to furnish one or more of its members who shall take a special part in duly executing the sacred ministry, and that this moreover is proved by the analogy of what actually existed under the Old Dispensation, and that therefore the Lord's people in the present dispensation are not exempt from a similar obligation, but that it behoves them to manifest greater zeal for the Lord's service, insomuch as they are freed from the bondage of the letter of the Law, and, out of a pure spirit of gratitude and fervent devotion born of that liberty, should strain every fibre of their being so as to ensure that the worship of the Lord should not suffer by their neglect and indifference, but that His worship should be performed certainly not in a less, but if possible in a greater,

degree of undiminished glory, and in the beauty of holiness.

Having arrived at this point, it next becomes a matter for serious thought and deliberation how and by what manner of means a fit and suitable endowment should be secured for the maintenance of all these ministers of the sanctuary. And here, at the outset of our deliberation, there meet us grave and formidable dangers, threatening the overthrow of the best schemes in the near or distant future. And yet these dangers may be more or less imaginary; but in the consideration of any scheme of this sort we can by no means afford to discard them. But still they need have no real terror for the children of God, who by night and by day, through periods of cloud and sunshine, keep marching on to the Promised Land, with the Lord of Sabaoth on their right hand and on their left to protect them. Nevertheless the dangers threaten us, and in these latter days have proved themselves so real and formidable as to disconcert the rulers of the Church, and to discomfit apparently the safest and surest methods of Church endowment, with the greatest ease imaginable.

To formulate, then, a scheme which shall, on the one hand, succeed in escaping the dangers arising from violent civil commotion, as well as in avoiding the many pitfalls and snares which may lie in wait for it from the machinations of evil individuals in a period of comparative peace—to do this requires, it must be confessed, clever ingenuity, and much technical skill in handling matters of this sort. Only to attempt this, and no more, is the object of the writer in the following pages, and to furnish roughly the

outlines of some such scheme. The fine elaboration necessary for its complete and successful accomplishment must be left to wiser heads.

To begin with, we must anticipate a revolution affecting ecclesiastical endowments, and Church property generally, at the hands of a body of men inimical to its best interests, by initiating a revolution in the method of endowment to be effected by the Church's own members and best friends at a time when she is comparatively free from direct harassment. We would take advantage of the present appeal that is made to our Parliament to redeem the tithes and Church property, and capitalize such property, and henceforth make endowments for Church purposes *personal* and not *local* or *territorial*. By this we mean that we should endow the *individual priest*, and not the Diocese, Church, Chapel, or other cure which he may happen to serve. He would thus be equally independent of his flock, and not so liable to be robbed of his maintenance by any plot of the Government of the day which may be opposed to and desirous of tyrannizing over the Church. To effect this we must make the endowment absolute, so that it may for all intents and purposes up to a certain degree be the priest's own private property, and be safeguarded only by certain conditions binding on the priest *in foro conscientia* on the honour of his priesthood. Here it will be argued we surround ourselves with a circle of unknown dangers. It will be for us to seek them out and to combat them successfully, trusting in the righteousness of our cause, and relying on the protection of the Almighty, ever present with His Church.

In the first place, the endowment for a priest

should consist of such valuables as can be easily carried about, funded, or transferred from one country to another, and, so far as certain conditions to be observed under certain circumstances will permit, they must be placed at the absolute disposal of such priest for the time being. These conditions will appear later on, in due course. In case, therefore, of any danger proceeding from civil commotion, or arising from prolonged, harassing, and dangerous warfare with another State which might threaten to imperil the existence and well-being of any particular branch of the Church Catholic, it may be possible for the priest to transfer his property to the safekeeping of a neutral friendly State, while he himself may abide with his flock to share with them the risks they encounter, to encourage them by word and example, and to strengthen them with the Bread of Life.

Endowments of this nature may be considered under two or more separate heads. And here we should state that these endowments should be made absolute to none under the order of priest. For the reason that bishops and priests are essentially necessary, by reason of their offices, for the well-being of the Church, and that they have greater responsibilities, and their respective orders are more sacred than those of other ministers of the Church, the diaconal excepted, they may well be trusted with this world's wealth to whose stewardship the true riches of God's Mysteries have been committed. And any loss of endowment that may result to the Church through the bad faith and infidelity of any one of these her servants will be small in comparison with the gain that must be hers by being well rid of such an one ; and any detriment

she may thus receive pecuniarily would doubtless be quickly recouped to her by the ready and liberal contributions of the saints that remain true within the fold, and whose zeal would by this occasion be made manifest to the glory of God.

We learn from the Holy Gospel that the whole of the Church's treasures was at one time apparently entrusted to the keeping of one who was a thief. But this seemed to cause our Lord and His Apostles no anxiety or inquietude. Let us be free from anxious thought; for if, as far as human wisdom and ingenuity can foresee, we are ready to commit to certain of our brethren the dignity of the priesthood, shall we not entrust to them also that which is of little worth. At any rate, the *entire* trust that one would repose in them might have the desirable effect of causing our chief pastors to be doubly wary and almost inordinately cautious, that they laid their hands *suddenly* on no man.

Endowments for bishops must first be considered. Ecclesiastical endowments of every kind must consist only and entirely of such valuables as are easily transferable; such as money in the public funds, for instance. As soon as a sufficient and suitable maintenance has thus been provided for each bishop and priest, gifts in houses or land or otherwise may *afterwards* be added in trust or at his absolute disposal. And, as a matter of course, each ecclesiastic may hold any other private property of his own; but a broad mark of distinction must ever be drawn between the two kinds, so that they may never be confused, and mixed up to the disadvantage of the Church, for whose sake the priest would hold possession of his ecclesiastical property.

Again, Church endowments attached to the person of the bishop or priest must be considered as at his absolute disposal only for his life, and after demise must be handed down to the next successor to the office and cure of the priest so deceased—or must be returned to the original donor, his heirs, successors, and assigns (if so arranged at the first), that so the donor may bestow the endowment on another priest—or must otherwise be dealt with according to the tenor of the legal instrument which created the endowment at the first.

Episcopal endowments should be held in trust by the archbishop of the province and his suffragans, and directly a bishop has been duly appointed to a vacant see the endowment should be handed over to him. The bishop should, sooner or later, canonically consecrate a coadjutor bishop *cum jure successionis*, and should draw up his will appointing him as his successor, and executor, and sole heir to his ecclesiastical endowment. Should the bishop decease before his successor was appointed, he should always have his will in readiness assigning his endowment to his archbishop and brother suffragans as his proper heirs; and they will, in accordance with the conventional practice, re-assign the estate by deed of gift to the next bishop of that see canonically appointed. Bishops may always be permitted to receive additions to their endowments, such additions to be specifically mentioned as intended for such endowment. And a clause should be inserted in the instrument conveying the gift, giving the bishop power to do either of three things, whereby he might hand on the additional gift to his lawful successor, or assign the whole or part of it for

the endowment of any priest or priests within his diocese, or else assign the whole or part of it for the endowment of a newly appointed home or foreign bishop, or a newly appointed priest intended for foreign service. These powers would not be really necessary, as of course the bishop would have absolute control over his endowment, but it would be useful for his guidance, and help him to come to a decision *in foro conscientiæ*, as to a proper method of disposing of the property.

Next, we should consider the endowments of a priest. These might be less in value, but not necessarily so, than those of a bishop. Various modes of creating and holding such endowments might be suggested. But this rule must invariably be adhered to and provided for in any instrument creating this kind of endowment—viz., that the priest on whom the endowment is bestowed shall have absolute control over it, and be able to will it to any other priest (or candidate for the priesthood) he may desire who has not yet been provided for, provided always the canons of the Church are respected. But in order to make his endowment absolute, so as to escape as far as possible any confiscatory enactment of the State affecting Church property, even this latter or any other provision or exception should not be mentioned in the instrument or deed conveying the endowment, as any such provision is only to be considered binding on the priest *in foro conscientiæ*.

The regulations already mentioned as affecting episcopal endowments will equally apply to those of priests, with this exception—that the priest may constitute under his will a faithful layman or body of

laymen, or his own bishop or archbishop, or one or more of them as his heirs, executors, and assigns, with of course the understanding that the endowment will be reconveyed to some other deserving priest. The endowments for a priest must in all cases be sufficient to maintain him honourably in his condition of bachelorhood. But, again, they may be more, and may in some instances be equal or even exceed those of a bishop. This, however, will depend entirely on the liberality of the faithful laity. But if the bachelor priest should elect to enter upon the holy estate of matrimony, he should make known his intention to his bishop, who should immediately take steps to provide suitable maintenance for the wife if she be portionless. For this and other needs in the Church the alms of the faithful throughout the diocese should amply suffice. And besides a maintenance for the wife, it should be the care of the Church also that ample provision be made for every child born to the priest. And in these cases the property may be held in trust, and need not necessarily be made absolute to the wife and children, but continue to be held by trustees, and made to apply to other cases as the occasion may arise within the diocese.

And here we must not refrain from observing that, as the wife of a priest should in very truth be a helpmeet, she might be considered, in accordance with the practice and opinion which obtained in apostolic times respecting such pious women, as in some degree a fellow-helper in Church work.

In 1 Cor. ix. 4, 5, and again in Phil. iv. 3, as well as other passages of Scripture, we have clearly set forth the obligation of the Church to provide, not only for

her clergy, but also for those pious women who in the capacity of a wife or sister may elect to minister to and assist them in their Church work. Here, then, we see at once how, in either one or other capacity, the services of the daughters of the Church may be utilized, and even the work of a priest's help-meet may be held to be quasi-sacred, according to the teaching of God's Word and apostolic practice.

And for the chief of a Christian family to create an endowment which shall afford a suitable maintenance for any daughter of his house who may desire to devote her energies to her Church's work in any one of these capacities would, in our opinion, be contributing in no small degree that aid to the service of the sanctuary which every family is expected to render according to the measure of its resources. And this endowment might be so managed as to continue not only for the life of the first beneficiary, but after her death to return to the original donor, his heirs and successors, to be held in trust by them for the use and benefit of any other female member of that or any other household who might choose the same vocation in life. And similar endowments might be created from time to time, or the original one might receive such periodical augmentations as might make it available for such of the children of the beneficiary who might manifest a vocation to spend and be spent in the service of the Lord.

And here we would observe that to create endowments for the proper maintenance of ministers of the Church should be considered a work of charity and piety by those well able to furnish the requisite means; and moreover a work of obligation on the

part of those who, unable or not so desirous, for divers lawful reasons, to lend a son or daughter to the service of the sanctuary, are yet fully competent to provide a substitute fully equipped with a sufficient endowment, in accordance with that principle which we have endeavoured to explain as being laid down in Holy Scripture.

But, again, let us consider the nature of the tenure of these endowments. It might safely, we think, be so arranged that the endowment, being once bestowed absolutely upon the bishop and priest, should be left to the judgment of such bishop or priest as to the choice of the next successor. For their choice must alight upon such of the clergy as are already canonically ordained as deacons or priests, and might receive some guidance also from the bishop in the matter. For the cure, or the place assigned to them for the due exercise of their Holy Office, would still have to be determined by higher authority, so that there would be still this additional safeguard against thrusting priests into positions for which they might be wholly incompetent. But various other schemes and rules might be proposed and fully decided upon after experiment of them, as the writer does not profess to give more than a bare outline of a general scheme in these pages.

It may, however, be the wish of the donor that the priest, on whom an endowment may be bestowed, should only have a life interest in the property, and that after the priest's demise it should return to the original donor and his heirs, to be only applied, however, to the use and benefit of some other ecclesiastic. And in this way patronage might be

vested in any layman or body of laymen, or in a religious corporation, whether sole or aggregate. But in this case care should be had that no clause should be inserted in the deed of conveyance importing any terms or conditions which might lead one to suppose that the endowment had been created for religious purposes. On the contrary, let the deed be drawn up in terms and language like that used in any other instrument of conveyance for secular purposes, all allusion to the performance of religious or quasi-religious services as the ground and condition upon which the gift should be enjoyed being strictly excluded. There should merely be a good understanding between the priest and his bishop and benefactor or patron as to the ultimate use to which his endowment should be applied after the demise of the beneficiary. And measures might be taken to impress this understanding more fully on the beneficiary, and make it binding *in foro conscientiæ*, by requesting the beneficiary solemnly but secretly to affirm, upon peril to his soul, before God's Altar his intention to adhere to and to observe that understanding, in some set formula to be decided upon by the bishop.

It is hoped that by these precautions every pretext would be removed which might afford cause for interference from the civil Government on religious grounds. And for fear of accidents the beneficiary should immediately draw up his will, making the bishop or his patron the heir general to his ecclesiastical endowment until such time when he will have duly chosen another ecclesiastic to succeed him in his benefice. And this will, moreover, should be carefully secured and placed away, among the other papers and records

of diocesan importance, in some strong fire-proof chamber. And should he venture to draw up another will, alienating his ecclesiastical endowment to other uses, he would do so at the peril of his soul, and his name would be held in extreme loathing and execration by his co-religionists for all time. No man, we think, would lightly incur such unutterable results, or readily provoke the ecclesiastical authorities to pronounce against him in secret conclave the sentence of greater excommunication.

And, having said that the endowment of such bishop or priest should be left absolute, we would draw the line there as to this kind of endowment. And as regards the provision of maintenance for deacons and religious, whether men or women, and all others in minor orders, it should be secured by means of an endowment held in trust for them, or be left entirely to the alms of the faithful. And we think the trust might be fitly vested in the priest who had charge for the time being of that cure wherein these other ministers and fellow-workers exercised their office, inasmuch as these officers would be more or less responsible to him for the proper discharge of their duties. And here similar care might be observed in drawing up the legal instruments which would constitute trusts of this kind, so as to exclude, if possible, all mention of terms, conditions, offices, and services of religion or in the interests of religion, and to leave all these matters, as in the case of the personal endowments explained above, to be arranged by mutual understanding between the priest who is the trustee and his bishop. And it might be prudent for the trustee who may have occasion to employ the

different Church officers, to engage them on the same terms as he would any ordinary secular servant, that they might be amenable to the discipline of the secular courts in case of non-fulfilment of their contract through negligence or other misconduct.

By some such scheme as is here hinted at, it might be possible to secure for the Church the services of a more effective and numerous ministry, and one in which every family would have the greatest interest, and from contributing to which no family could well be exempt. The results, as may be readily anticipated, would be manifold. Every family, by such an arrangement, would be brought into the closest relationship with the sacred ministry, from the chief bishop down to the humblest door-keeper in the Church. To the spiritual sympathies which have existed in the heart of every good Christian would now be added the intense fervour proceeding from the natural lively sympathy with the particular work of this brother or that sister in the Church. And such sympathies, and such multiplied interests, would serve to deeply root the Church in the hearts and affections of her children; and an attempt to assail and overthrow a Church with its glorious institutions so firmly fixed would bring about such a wrench in the great heart of the community, in comparison of which, we might safely venture to assert, the greatest convulsion in nature which this world has ever witnessed would be as nothing. It could not be accomplished without producing the greatest human misery and almost entire extermination of the Church. And to effect even a partial ruin could not well be accomplished without the aid of numerous traitors within the

Church and in the bosom of Christian families, who would array themselves on the side of the enemy from without. It would be like the arch-enemy's last and greatest effort for supremacy in his own kingdom of this world, and the end of all things might be looked for as being nigh. Then, truly, it might be possible to realize in all its gruesomeness the sad and heart-breaking scene of the children of Zion sitting down by the waters of the spiritual Babylon, and taking up their lamentations in the mournful strains of Psalm cxxxvii.

CHAPTER XI.

AN INQUIRY INTO THE QUESTION OF TITHES AND OFFERINGS ; ALSO
PROPHECIES OF COMING CALAMITIES AFFECTING THE CHURCH,
EXAMINED.

“As many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles’ feet.”—Acts iv. 34, 35.

“Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.”—2 COR. ix. 7.

In the last chapter we have been recommending the capitalizing of all Church property, and funding the same; and that, instead of *local*, the *personal* endowment of the ecclesiastic should be the rule in the Church. But, it will be asked, what becomes of the tithes? Is it suggested that they should be given up? Looking at the question in the light in which the Holy Scripture seems to place it, we should say not. Reasoning from analogy we should be inclined strongly to assert that the claims of Christ’s ministers to them under the Gospel Dispensation are far greater, and rest, if at all, on a more solid basis than the claims of the Jewish priests to them under the Old Dispensation. Saith the Apostle of Christ’s Church, “We have an Altar, whereof they have no right to eat which serve

the Tabernacle." And again, "Do ye not know that they which minister about holy things live of the things of the temple? And they which wait at the altar are partakers with the altar?" The plain and evident inference to be drawn from these passages would seem to be that Christian priests have at least an equal right with the priests of God's Church under the Mosaic economy to receive full remuneration for the discharge of their sacerdotal functions.

God's Altar still remains a standing witness in His Church, though now that which is termed the Unbloody Sacrifice alone is offered thereon. But will any one cavil at the right of the Christian priests to their reward for services given now? Are the Sacrifices which they now offer of less import, of less value, of less dignity and efficacy than the sacrifices which were offered aforetime? Are the services which Christian priests render now of inferior worth altogether to those of the ancient Jewish priesthood? There cannot, we think, be two opinions respecting the matter, and every fair, candid, unprejudiced Christian would at once agree with us in declaring that not only was the ministry of Christian priests not less efficacious and valuable than that of the Jewish, but that it was even more so, as the substance far excels the shadow, and the antitype that which is merely its type. That being readily granted, is it, we next ask, to be concluded therefore that the ministers of Christ are yet deserving of less reward for the important services which they thus render? "If the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory." Surely, therefore, the rewards of those who minister in this latter should not be one

whit behind, but should exceed those who ministered in the former.

Let us for a moment suppose that the Jews had listened to the invitation of the Messiah, had admitted His claims, and had quietly given in their adherence to His rule; that the Mosaic economy had, with as little friction and disturbance as possible, yielded to the superior economy of the Christian Church, and that the sacred ministers of the former had been quite contented to give way to those of the latter, or had themselves been willing to accept Holy Orders in the Christian Church,—would it not have been in accordance with the fitness of things that the priests under the Christian Covenant should then have received the tithes and offerings that had hitherto been paid to the Jewish priesthood? Or would the Jews have refused to continue to pay? We trow not. Rather it would have been the case that their gratitude for the unspeakable benefits of the Christian Covenant, as well as the grace of God's Holy Mysteries, would have urged them not only to continue paying their tithes, but also to multiply their offerings.

Otherwise we might declare that one portion of their own Scriptures, as well as ours, would have remained a dead letter, or have had no meaning for them as it has for all faithful Christians to this day. We refer to that pertinent question which the Almighty had cause to put to the ingrate and rebellious Jews in former times, and which He would no less ask of any of His people in all ages who refused to pay to Him His just dues in tithes and offerings: "Will a man rob God? Yet *ye* have robbed Me. But *ye* say, Wherein have we robbed Thee? In tithes and offer-

ings" (Mal. iii. 8). The Word of God abideth for ever, and its application is equally suitable for similar cases in all ages. The payment of tithes, therefore, we may justly conclude, is deservedly due to God's ministers now, as much so indeed as it was in the days when it was first formally enacted.

But it will be asked, In what sense are we to understand those words of the Apostle, when he writes, "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." It would seem from hence, it may be argued, that a man is allowed to place a limit to his Christian liberality. These words, taken in connection with their context, strictly refer to offerings made for the benefit of the poor saints, and *were not applied to the remuneration of the Christian ministry.*

It must be borne in mind that, besides full payment of their tithes, the Jews were called upon and expected to make offerings in proportion to their worldly position and circumstances. And these offerings were as much due to the priests as was the payment of tithes. "Wherein have we robbed thee? In tithes and offerings," said God. Accordingly, by a similar analogy, we may properly infer that, besides the payments which they made to the Apostles and Elders for their services, the early Christians were expected to make additional offerings for pious purposes, and especially for the sustenance of the poor. There is, therefore, no limit placed to Christian liberality and alms-giving. Nay, rather, under the Christian Covenant we are called upon to give to our utmost, and are encouraged thereto by these holy

words: "He that soweth sparingly shall reap also sparingly: and *he which soweth bountifully shall reap also bountifully.*" Indeed, we can come to no other conclusion than that under the Gospel Dispensation there are no set limits to any good work which can be done for the glory of God.

Under the Old Dispensation it was necessary to be particular and definite in prescribing certain good and pious works, so that having learnt the rule or rules by rote, and constantly practised them, the Jews might be led to reflect upon them, to see their exceeding usefulness, and at length freely to adopt the spirit of them when the Messiah should come among them with a more liberal rule. Verily the Law was their schoolmaster to bring them to Christ and induce them to acknowledge the justice and wisdom of the Gospel Dispensation.

Christ for our sakes became poor that we might be rich. Let us offer up our riches to His glory. "Freely ye have received, freely give," saith Christ, the great Lawgiver of the Gospel. Can we refuse? Should we not liberally respond to His request? What, again, does not Christ say to His people in the persons of His ministers?—"If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" In these very words, which are used in connection with the question of the maintenance of the ministry, we have laid down clearly and distinctly by God's command the obligation which all the Faithful are under to contribute by every means in their power to the support of the sacred ministers.

The Jewish converts to Christianity would at once readily acknowledge the obligation, and proceed to

carry it out by devoting henceforth the tithes which they had hitherto paid to the Temple ministers for the maintenance of the ministers who attended upon the service of the Christian Altar. They would not for shame give less, and their gratitude for the inestimable blessings of the Gospel by the coming of the Messiah might well urge them to give more, or to supplement the payment of tithes by liberal offerings. In this way only, apparently, could they satisfy their conscience as well as give some proofs of the soundness of their Christian profession by carefully taking heed that God was not robbed of His tithes and offerings. They would be anxious that God should not suffer loss, as it were, by the exchange of dispensations that had taken place, and they would wish to manifest their love and gratitude to Him for His great mercy in granting the liberty which they so fully enjoyed under the Gospel Covenant. That traditional saying of their new great Lawgiver, whom God had raised up like unto Moses, would often sound in their ears, and would doubtless not be without its due influence in urging them to a liberal discharge of their obligation in the matter of offerings. They would "remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive."

Indeed, looking at all the circumstances that must have occurred at the inauguration of the Gospel Dispensation, and having regard to the teaching of both the Old and New Testaments with respect to the duty of maintaining the sacred ministry, it would seem impossible for us to conceive otherwise than that it was intended that the payment of tithes should continue, or that something fully equivalent

should take its place. This arrangement of the payment of tithes, therefore, could not be abolished without nullifying that portion of God's Word given under the Old Dispensation, and making His commandment respecting it of none effect.

As I have already mentioned above, it had been necessary to prescribe definite rules for the Hebrew Church, prescribing clearly the amount they were to contribute for the support of the Temple ministers, namely, the tithes of their produce, and no less laying down the number of those who were to perform the service of the sanctuary, namely, all the males of the tribe of Levi, who were to represent all the first-born of the rest of the tribes of Israel. In that portion of God's Word given under the Gospel Dispensation, on the other hand, we find no such definite rules laid down as in the Old Testament. But, judging from analogy and the general directions set forth in Holy Scripture, we may assume that there is practically no limit placed upon our zeal, and that we may proceed as far as our soul desires in the way of giving of our means, as well as of our sons and our daughters, for the service of God and of His Holy Church.

And while we are engaged upon this point we may notice any provision that was made for our Lord and His Apostles in the days of His earthly ministry. The Jewish Church had not yet passed away, and tithes were paid to Him as God in the persons of His priests, who still continued to minister in the Temple. God in His mercy, we may presume, regarded vested interests, so that His Hebrew priests might have time to repent and be converted to the

Faith—for so we may suppose the Temple was left so long. After its destruction no priests could be found. Tithes, therefore, could not be diverted to others' uses while yet the Temple and its service continued. All else, however, that might be given to Him personally as the Messiah would rank, we should think, as *offerings*.

And on His first manifestation to the world as the Holy Babe of Bethlehem, we observe offerings were made to Him by the Magi, consisting of gold, frankincense, and myrrh. In addition to the mystical meaning assigned to these gifts, may we not also suppose them to symbolize the "tithes and offerings" that were due to Him on His assumption of the sacerdotal office. The *gold* might therefore properly signify the tithes, and the gifts of *frankincense* and *myrrh* would represent the "offerings" that were made in addition to the payment of tithes. While the *incense* would signify the portion of the *offerings* that would be set apart more particularly for the use of the sanctuary and the worship therein, the *myrrh* would signify that portion that was set aside for the personal use of the priest, to be spent on himself. For the *myrrh* was symbolically intended to indicate our Lord's human nature, and the use of it was to be applied to the embalming of His Sacred Body, and to arrest, as it were, the decay supposed to be natural to the Body of Him who yet was not allowed to see corruption, according to the prophecy that had gone before. And the *frankincense*, on the other hand, would symbolize the worship that was due to our Lord's Divine nature.

Later on in life, when our Lord had actually

entered upon His public ministry, we learn from S. Luke's Gospel (viii. 2, 3) that several women, apparently in good circumstances, one of them being the wife of Chuza, King Herod's steward, "ministered unto Him of their substance." So we may infer that our Lord and His twelve disciples lived more or less on the bounty of these good women. But, again, in S. John's Gospel (xii. 6; xiii. 29), we must not omit to notice that our Lord and the Twelve appeared to have one common purse between them, and that Judas Iscariot acted as their treasurer, and bare the bag. These are all the notices we can find respecting the sources of His maintenance during the time of His public ministry. And here it should be pointed out how our Lord did not scruple to entrust the whole of His treasury to one of His own chosen ones, who turned out to be a thief. Does it not teach us that while we do our best for the safe keeping of our earthly store, we must not be too anxious as to its actual safety, for the Lord knoweth all things, and knoweth we have need of these things, and will provide accordingly.

From the notices in the Holy Gospels quoted above, it will be seen that our Blessed Lord condescended to receive gifts and offerings from His faithful people, for the support of Himself and His chosen Twelve. But it will be asked next, What mean those injunctions to be found in the following passages: S. Matt. x. 9, 10; S. Mark vi. 8; S. Luke ix. 3, and x. 4, 7, which seem to deprecate any provision being made to support the sacred ministers, and to leave the matter to the chance kindness of those to whom they might minister, not only at that period,

but for all time, in the case of other ministers that succeeded them in their sacred offices? But if we examine the matter closely we shall find that this is not to be the interpretation of such passages. Was it not rather to shew the Divine power of Christ in securing for His messengers proper provision wherever they should come; and not only so, but also to teach them, as well as the faithful laity, for all time, the bounden duty of the latter to make every provision for their pastors, and the right of the pastors to look for their support from their flocks? While they remained with Christ, their Chief Bishop, they were to share in the store of that common purse which the alms of the faithful who followed them replenished from time to time; and when they went forth to a distance, leaving the Master's side, they were not to take of the purse which had been provided for home use, so to speak, but were to live on the alms of the faithful whom they visited, and to whom they ministered. But this precedent, perhaps, is not wholly to be followed in the case of our own missionaries going forth to foreign countries. For these latter go forth to heathen who know not God, while our Lord's disciples did not go beyond the limits of their own country, as they were sent only to the lost sheep of the House of Israel. They were of those who knew God, and would acknowledge their obligation to shew every hospitality to His prophets and messengers.

But, dear reader, there is one saying of our Lord to which I would invite your closest attention, as it would seem to indicate that a time may come when Christ's messengers would no longer be able to trust

to any provision which their flocks might make for them, but that a stern necessity would compel them to provide for their own wants independently of any support to be looked for from their own people. And this, we opine, could not be well accomplished without altering the nature of our present endowments, and having recourse to some other scheme, similar to that which we have endeavoured to point out in the foregoing pages. The saying I refer to is to be found in S. Luke's Gospel (xxii. 35-37), and is as follows: Jesus said, "When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, Nothing. Then said He unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written must yet be accomplished in Me, And He was reckoned among the transgressors: for the things concerning Me have an end."

With respect to this passage, it might be replied at once that we are only endeavouring to mystify what is so plain and apparent on the very face of it, and that our Lord evidently in these words was referring merely to His own approaching Death on the Cross, and to the necessity to which His Apostles would be reduced when He should be taken from them. Now, in the first place, does it not appear by the following words that the Apostles would have made some similar reply, and that they also thought the occasion for carrying into practice our Lord's advice was nigh at hand? It would seem so by the reply which the Apostles forthwith made to our Lord, "Lord, behold, here are two swords."

And, again, observe S. Peter's action when a critical time arrived, and his Master was about to be haled away to prison and to death. At that moment he made use probably of one of those two swords to defend his Lord. But here, at the very outset, we see at once, by the way in which our Lord rebuked S. Peter's action, that that was not the crisis He alluded to, and that His saying had been wrongly interpreted. Our Lord rebuked S. Peter in these words: "Put up again thy sword into his place; for all they that take the sword shall perish with the sword" (S. Matt. xxvi. 52). Does not this account shew how much the Twelve had erred if indeed they had ventured to give that interpretation to our Lord's saying mentioned above? And it is only too probable, from the manner in which they had on other frequent occasions been sadly mistaken when they had ventured to interpret some of our Lord's sayings, that they were unable in those days to comprehend much of what our Lord spoke to them. And an insight into these matters was apparently not vouchsafed to them until they experienced the outpouring of the Holy Ghost on the Pentecostal day.

As our Lord by His rebuke of S. Peter has shewn, the time He spoke of was not in the immediate future. And we can hardly think so either, now that we are acquainted with the events that followed. For our Lord was only taken away from the Twelve for about the space of three days. And during that short period we do not learn nor can we conjecture that they had any call to furnish and equip themselves after the manner enjoined upon them by their Master. They were in the midst doubtless

of friends and disciples who would maintain them and shelter them from any brief persecution, which, however, we do not find was even attempted, although the disciples appear to have experienced some alarm. And as soon as our Lord appeared again amongst them, all fear of harm or any want must have vanished forthwith. And shortly after the great Forty Days we learn they won numerous adherents to their cause, and *wealth*, besides, flowed in upon them. And from the concluding verses of Acts ii. 43-47, we should not imagine they were a people who had any occasion in those days for putting into practice the injunctions of our Lord. It would seem, therefore, altogether impossible to connect our Lord's warning with any immediate course of events, and we shall have to seek for fulfilment elsewhere.

The saying in question, we opine, should be coupled with what was spoken by our Lord and to be found in the preceding chapter, S. Luke xxi. There we shall find many words of similar import, and warnings of terrible events to come. And the interpretation which generally obtains in the Church respecting the events mentioned in this twenty-first chapter is that they refer more immediately to circumstances incidental to the siege and subsequent destruction of the city of Jerusalem, but that they have also a wider application. The terrible overthrow of Jerusalem, and all its tragic incidents, are presumed to be a type of what will come to pass in some period of this world's history, to be followed probably by the destruction of the world itself. Or it has been conjectured the world may be visited by a sequence of such like disasters at varying intervals of time, but each one, as it occurs, more

terrible than its predecessor, and foreshadowing only too terribly the great and final catastrophe, the ruin of the world.

But, however this may be, they are clearly words of warning for all time. Had they only reference to events surrounding the destruction of Jerusalem, it is argued that such a calamity, however terrible in itself and to those on whom it fell, could only be one of brief and passing interest, and that to comparatively few souls ; and therefore could not be of universal and sufficient importance to enchain and demand the attention of the faithful for all time, and to occupy so much space in the Holy Gospel. Again, therefore, applying the Divine canon that all things were written for our learning and admonition on whom the ends of the world are come, we must conclude that, while undoubtedly our Lord does refer to Jerusalem and its final overthrow, yet His words have a far wider significance and application, and are intended to warn the faithful of all succeeding generations to look for the signs of His coming, and not to be dismayed at "those things which are coming on the earth."

And now to pass on to the particular interpretation of our Lord's saying in S. Luke xxii. 36, 37. Let us take that of the latter verse first. He here states that a certain prophecy had yet to be fulfilled in Him, which was foretold by the holy prophet (Isa. liii. 12), namely, "And He was reckoned among the transgressors." And having mentioned this, He then adds, "For the things concerning Me have an end." Now, to take this last sentence first, it will occur to us immediately that the things concerning Christ cannot

have their end until all things concerning Him are fulfilled. And all these things will not have received their fulfilment, until, as it has been foretold of Him, He shall come in the clouds of Heaven to judge the world, and shall have taken possession of His kingdom to reign for ever and ever. But in a certain limited sense it may be said that the things concerning Christ had their end when He gave up the ghost at His Crucifixion, after He had been able to cry out, "It is finished," and He had thus accomplished the Father's Will.

Granting this, what interpretation can we next put upon the words, "And He was reckoned among the transgressors"? Surely this passage, it will be said, can have but one meaning, and must unquestionably refer to the fact of our Lord's crucifixion between two thieves on Golgotha. We are quite ready to express our unqualified assent to this latter assertion; but the former one, that the passage can have but one meaning, requires considerable modification. Let us inquire, therefore, who is "He" that was reckoned among the transgressors? He was none other than the God-Man, Christ Jesus. But when we think of Him as such, we may only think of Him as the Head of His own mystical Body, the Church. And, as such, all the members of His Body are bone of His Bones, and flesh of His Flesh, and "whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular." Therefore, as Christ has once suffered, we must also suffer with Him; and as it is written of Him that He should be reckoned among the transgressors, so will it be no

less true of us, the members of His Body. For the "disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?" (S. Matt. x. 24, 25).

We can only suppose, therefore, that in speaking of Himself our Lord here was referring not only to His own immediate sufferings but also to that which His mystical Body, the Holy Church, should also endure. He would give us to understand that when the holy Prophet predicted His own personal suffering, he at the same time included that of His mystical Body, and that the personal suffering foreshadowed likewise that which should be the portion alike of all His faithful members.

A time should come, then, when the members of His Holy Church would be reckoned among transgressors; they would be accounted as evil-doers, and, like their Lord and Master, be made to suffer the punishment that was reserved for such. In short, we may understand our Lord to mean that a fierce persecution would be stirred up against the Church, and terrible suffering, with its accompanying indignities, would be the lot of her children at that time. And as in the case of our Saviour the harassing persecution He was subjected to through the rabid intolerance of His enemies at length brought about the end of His earthly life, so will the final and most fierce of all persecutions that shall be dealt out to the saints be soon followed by the end of all things mundane, "for the things concerning Me have an end."

Taking the interpretation of the verse to be this, we can better comprehend the import of the preceding verse, when our Lord warned them to provide themselves with a purse, scrip, and with a sword. The rebuke that Christ conveyed to S. Peter very shortly after, on his attempt to use the sword in defence of his Master, would seem to imply that the ministers of Christ are on no account to carry arms even for their own defence. The words of warning with this exception may be taken to apply equally to the laity and their pastors. By the allusion to the sword, it would seem as though it might be lawful for the faithful laity, and that they were thus enjoined, to band together and arm themselves to oppose this last fierce persecution, lest they should be utterly annihilated through the implacable enmity of their foes, and the Church be wiped out of existence from the face of the earth. We seem to see the pressing necessity that would devolve upon them, and the supreme importance of their obeying the Lord's injunction in the words, "And he that hath no sword, let him sell his garment, and buy one." Until this dire necessity arise, we are to be free from all anxiety and care; but when it comes or is approaching, then would be the time for stern action. Still, however this may be, whether they were to take up arms, or to refrain from doing so, they were to bear in mind amidst all their tribulation the injunction, "In your patience possess ye your souls."

And yet again, from another saying of our Lord uttered in connection with these terrible predictions, it would seem that all the faithful would be banded together, probably for purposes of defence and

protection against their foes. For when the audience were desirous to know the exact locality where certain events would take place which our Lord foretold, they said unto Him, "Where, Lord? And He said unto them, Wheresoever the body is, thither will the eagles be gathered together" (S. Luke xvii. 37).

Now, we are well aware of the beautiful mystical interpretation that is applied to this passage, according to which we are to understand our Lord speaking of the ineffable Sacrament of His own precious Body and Blood, and the faithful, with the renewed strength of eagles, banqueting thereon. But this interpretation will not suffice to carry us over the difficulties that meet us in this passage in connection with its context. And one that alone seems able to surmount these difficulties is, that we should take "the body" to mean the whole company of the faithful, Christ's mystical Body; and "the eagles" to mean the Church's enemies, who, like fierce birds of prey, will unite together to assault and persecute the Church.

But it will be argued that in this passage no more than in the other can we say that the *whole* mystical Body of Christ will suffer this persecution. To this we can only reply that where the Head is there will the Body be also, and that in a mystical sense we can conceive that the spirits of the just, together with the whole company of Heaven, Angels and Archangels and their Lord at their head, will be spiritually present with His suffering Church on earth, watching doubtless with intense eagerness, but nothing doubting as to its result, her last fierce conflict and struggle with all the powers of darkness, and the armies of the wicked arrayed against her.

The armies of Heaven will lie hid within their veil of obscurity, an invincible power of reserve behind their friends, able even thus to render good service, but only to appear in visible majesty at the close of the strife, when the trumpet of the Archangel shall sound and call the victors home to their reward and eternal rest. Then may it be truly said of our Lord and His mystical Body, His Holy Church, "The things concerning Me have an end." Then in truth will come an end to all their toil and trouble; the harassing assaults of the enemy, the protracted contest with the world, the flesh, and the devil,—all, all will be over, and sorrow and mourning shall flee away, and pleasures for evermore at God's right hand will await the conquerors, those who have persevered unto the end.

It may be, however, that our Lord did not so much refer to a particular period at the close of the world's history, as to a state of things that would prevail more or less regularly thenceforth for all time after His own death, resurrection, and ascension into Heaven; that His followers were not to expect that provision for their needs would henceforth be made for them at all times, as had been the case hitherto; and that it would be incumbent upon them to provide for themselves, and so guard against untoward contingencies. And cannot we discern this to be the truth of the case now, and as it has been indeed in the history of the Church for many centuries past? Because of the great good the Church has been able to accomplish, and because of the power and influence she has in consequence acquired, she has drawn upon her the hatred and ill-will of her foes: their intense

jealousy and envy have goaded them on to fasten upon her charges of pride, intolerance, and indurate obstinacy ; they have not scrupled to heap upon her every epithet disparaging to her greater usefulness and influence that their malignity and ill-will could devise. It has been from no fault of theirs, from no slackness of purpose and want of energy on their part, if they have not succeeded in making good their venomous charges against her, and in reckoning her among the transgressors. And her foes are still persistent, and possibly some time in the Church's history, though it be ages hence, they may partially or altogether succeed. It would therefore be her wisdom to provide against any such catastrophe, and either to ward it off or very much to diminish its sinister effects, or even render the enemies' efforts against her altogether nugatory, by overhauling all her means of offence and defence, by inquiring closely into her present resources, and seeing whether some better method cannot be devised whereby she might be safe, not from vituperation (for that will ever continue), but from any successful attack against the stability of her endowments and of her position as the Church and ruling influence under any form of government.

CHAPTER XII.

SECTION I.—AN INQUIRY INTO THE RELATIVE DEGREE OF SACRED- NESS POSSESSED BY SACRED EDIFICES IN GENERAL,

“In every place incense shall be offered unto My Name, and a pure offering.”—MAL. i. 11.

“We have an altar.”—HEB. xiii. 10.

HAVING considered the question of supplying the priesthood with suitable and efficient candidates, and the means for securing to them proper maintenance, we should next consider how we could best provide places of worship, and in sufficient numbers for the multiplied needs of the faithful. It would be necessary that, while they were more in number, they should be smaller in size. They might be called chapels or oratories, and it might be granted to the Parish Church alone to be dignified by that name. And with our multiplied chapels and oratories, each with its own priest and ministers, it might be possible to change our present ruri-decanal chapters into so many dioceses, each with its country bishop or chorepiscopus at its head. But this by the way. What we wish, however, more particularly to consider is some scheme whereby these places of worship may be so provided that, in time of war or civil commotion,

they might easily and quickly be dismantled, and any sacrilegious desecration of them intended by the enemy, might be altogether neutralized, or the chances of an invading force of accomplishing their purpose be considerably diminished. But any such scheme, to be of any value and generally appreciated, must be confirmed by the testimony of Holy Scripture in its favour, and by what is known to have been the usage of the Church throughout all ages.

Let us begin by assenting to the proposition that, while to all things specially set apart for religious purposes there attaches a sacredness which we may designate as of a lower order, there is also to the few or many among them a sacredness which we may designate as of a higher order; and, that while the property or qualification which goes to form and establish this higher sacredness remains *in statu quo*, there will remain attached to that fabric, structure, place, or thing, which contains or shelters that property, this higher character also which is conferred by the presence of the said property. But should the said property for any cause or at any time soever be withdrawn, there is lost to that structure also the higher sacredness which it hitherto retained.

And now let us consider how this proposition will affect the *status* of our churches. The moment a church is formally dedicated and set apart for religious purposes, it becomes sacred. But if it lacks that which alone would give it a higher character of sacredness, it would remain sacred only in a lower sense. And what is it which could alone give it this character? We unhesitatingly reply, the presence of God's Holy Altar within that building. But even this is contingent

upon the fact of that Altar having also, after its dedication, received that higher character itself. And this the Altar receives when it has solemnly been put to that sacred use for which it was dedicated. When that Altar has been consecrated by the celebration of the Blessed Sacrament thereon, then it may truly be said that the Great King, with His attendant hosts of angels and archangels and the whole company of Heaven, has made formal entry into His Tabernacle on earth.

But it will be objected, there is a presence of the Great King promised wherever there are two or three met together in His Name. But surely this Presence differs from that *abiding* Presence which dwells within the sanctuary according to God's most true promise. "This is God's hill, in the which it pleaseth Him to dwell : yea, the Lord will abide in it for ever"—words, these are, which apply to that higher sacred character peculiar to that House of God which is honoured by His indwelling Presence. "And in this place will I give the blessing of peace, saith the Lord." And again, "The Lord loveth the gates of Sion more than all the dwellings of Jacob" (Ps. lxxxvii. 1). "For the Lord had chosen Sion to be an habitation for Himself : He hath longed for her. This shall be My rest for ever : here will I dwell, for I have a delight therein" (Ps. cxxxii. 14, 15). These words shew only too clearly that there is a sense in which God's House is more sacred than any other dwelling or place, however consecrated by the assembling together of two or more of His people therein.

But it can be conceived that a church will only receive that higher sacred character after it has actually

been put to those solemn sacred uses for which it was first designed, built, and afterwards dedicated or set apart. Those uses for which it was designed could not be said to have been fulfilled, the purposes for which it was built could not be said to have had their accomplishment, by merely assembling within its walls the multitude of the faithful for the sake of their being harangued or taught in the truths of Holy Scripture. However holy and edifying this part of the ministry may be, and that it is so is unquestionable, it alone would not fulfil the grand purposes for which the structure was raised and solemnly consecrated.

Nothing less than the right and due celebration of God's Mysteries by the stewards thereof could satisfy God's demands and His people's needs, which, it may be said, were the chief objects sought in the building and ultimate dedication of that House of God. The due celebration of the Holy Sacraments within its walls may be said "to crown the work."

For the sole purpose of assembling a multitude and haranguing them any building or enclosure might suffice. But for the celebration of the Divine Mysteries, which would include the highest form of worship and prayer, as well as the noblest act of obedience that man can render to Almighty God, it is only meet that the fairest structure man can raise, worthy of such heavenly and sacred rites, should be solemnly set apart to God.

To dedicate a building to God's service, and not to apply it afterwards to its proper use, would seem like unto mockery of the Supreme Being. The church indeed by its simple dedication would have acquired a certain sacred character, but it would be

lacking in that higher sacredness to which we have alluded, through the absence of certain properties so essentially necessary, we think, for establishing its title to a higher character.

Having premised so much, it next becomes us to explain further whether we have any grounds for sustaining our proposition such as may be found in Holy Writ, and to which we may confidently appeal. And to this task we must now address ourselves.

Let us note, then, that the first sacred structure of which we have any particular account, erected to the glory of God, and set apart for His sacred service, was the Tabernacle. This Tabernacle, we find, had what we may term a relative sacredness, that is, relative to those properties which its different parts contained. One part was holier than another. This we learn from Exod. xxvi. 33, 34: "Thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony; and the vail shall divide unto you between *the holy place* and *the most holy*. And thou shalt put the mercy seat upon the ark of the testimony in *the most holy place*." Or, according to the account given us by S. Paul in his Epistle to the Hebrews, we read: "There was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called *the sanctuary*. And after the second veil, the tabernacle which is called *the Holiest of all*; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubim of glory shadowing the mercy seat; of

which we cannot now speak particularly." The whole of this Tabernacle, then, was sacred, but that part of it which was within the second or furthest veil possessed a higher character of sacredness by reason of the indwelling Presence of God which hovered over the mercy seat that rested on the ark of the Covenant.

It may be said that the Holiest attained its higher character of sacredness, in the first place, on account of the ark with the mercy seat resting on it, which stood therein. But the ark itself could not be said to impart this higher sacredness until the time should arrive when the glory of the Divine Shechinah should overshadow it. In a somewhat similar strain we might speak of the church and its holy Altar. The moment the all-holy and awful Sacrifice of the Eucharist is offered on that Altar, it, together with the sanctuary wherein it stands, might be said to receive that higher sacredness, and the act of dedication to have been fully consummated. Had the ladder of Jacob's dream been a material one, it would have acquired a sacredness from the fact of its having been set up on earth for a holy purpose ; but the moment the Lord *stood* above the ladder, the ladder would have had a higher character of sacredness attaching to it.

The fact of the king dwelling or having dwelt within a certain palace confers upon it the dignity of a royal dwelling. Royalty may have visited or lodged within this or that dwelling *temporarily*, in the course of a royal progress, but that fact, while it confers a certain honour on the dwelling, does not *of itself* suffice to make that dwelling royal. The owner would first ask for it as a boon, and then the king would give it

his royal *imprimatur*. And so with a sacred edifice, the Divine Presence must continue to abide within it according to His holy covenant and promise, for it to retain constantly its higher sacred character. As long, therefore, as the Altar remains within the sanctuary, and the Holy Sacrifice continues to be offered thereon, so long, it may be said, does a higher sacredness attach itself to that Altar and edifice.

I have not entered into the comparative merits of the sacredness which attaches to the Tabernacle and that which belongs to a Christian edifice. For the sacredness of the ark and mercy seat is in some sense and to some degree only applicable to that of the golden altar or throne in Heaven, on which is portrayed for us the enthronement of "the Lamb as It had been slain from the foundation of the world." But since by the Life and Passion of our Redeemer the veil between the holiest and holy place has been rent asunder, it may be said the earth is, as it were, commingled with Heaven. By the Divine Incarnation a ladder has been set up on earth whose top reacheth unto Heaven, as in the holy patriarch's dream, and our Christian shrines are brought nigh unto Heaven's door; nay, they have indeed and in truth become the very gates of Heaven, and are as holy as the holiest part of the Tabernacle or Temple formerly.

Before the coming of our great High Priest, Jesus Christ, no one was able to enter into the Holiest except the high priest for the time being. But he only went once in every year, and that "not without blood, which he offered for himself and for the errors of the people: the Holy Ghost this signifying, that the way into the Holiest was not yet made mani-

fest, while as the first Tabernacle was yet standing" (Heb. ix. 7, 8). "But Christ being come an High Priest of good things to come," has opened for us an entrance into the Holiest, being Himself the Way. And so the holy Apostle goes on to relate, "Having therefore, brethren, boldness to enter into the Holiest by the Blood of Jesus, by a new and living Way, which He hath consecrated for us, through the veil, that is to say, His Flesh : and having an High Priest over the house of God ; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Heb. x. 19-22).

Apparently, then, we may consider our Christian sanctuaries as holy, if not even holier than the holiest portion of the Tabernacle. But it will be plain, I think, that they have only a relative holiness, as the presence or the absence of God's Altar must make all the difference. If the Altar be absent, the sanctuary will only be holy in the same way and to the same degree that the first part of the Tabernacle without the veil was considered holy. But if the Altar be present, then we may attribute a higher character of sacredness to the Christian sanctuary than it could have had before ; then we may have boldness to enter into the holiest, as we draw near with a true heart in the full assurance of faith, and enter Heaven itself by the new and living Way through the Veil, that is to say, Christ's *Flesh*, consecrated for us.

But we cannot conceal from ourselves that our "holiest" on earth is merely typical of that which is in Heaven. But nevertheless, so closely united is it

with that which is in Heaven, that when we have drawn near with a holy boldness and have partaken of the Gifts upon the Altar, we may be said to have our feet in the straight path which leads to the "holiest" in high Heaven; we then proceed by that "new and living Way, through the Veil, that is to say, His Flesh," being partakers of Christ's most precious Body and Blood, those unspeakable Gifts which the Altar alone can bestow on us.

Verily, then, the Christian sanctuary, with its Holy Altar, is nothing less than the gate of Heaven itself; and when we have drawn nigh with the full assurance of faith, we may then be said to have our feet on that ladder whose top reacheth to Heaven. It is the Altar, then, which gives the sanctuary its higher character. By the Psalmist we are taught, "O magnify the Lord our God, and fall down before His footstool, for He is holy," or, as it is written in the margin of our Bibles, "*it is holy.*"

And do we not learn the existence of this relative sacredness from what our Lord teaches us in S. Matt. xxiii. 16-21? Christ saith to us, "Whether is greater, the gold, or the Temple that sanctifieth the gold?" And again, "Whether is greater, the gift, or the Altar that sanctifieth the gift?"—whence we learn that the Temple has a greater sacredness attaching to it than aught else belonging to it, by reason of the abiding Presence of Him who dwelleth therein; and likewise the Altar has a similar character by reason of the precious Gifts upon it, the Body and Blood of Him who is Very God and Very Man; as also Heaven is ineffably sacred by reason of the throne of God and of Him who sitteth thereon.

For surely Heaven itself would cease to be Heaven, would cease to be what it is, the abode of everlasting joy and bliss, if He who is the eternal source of all happiness were absent!

So then, I think, we may lay it down as our principle that, while any thing or place which has been formally dedicated to God, to God's glory or service, would thereby acquire a sacred character, any higher character of sacredness which such thing or place might acquire would only be relative, and last only so long as certain properties, which go to establish its claim to a higher character, were present.

Or again, to formulate the principle in other words, —if these properties became conspicuous by their absence, or, after being once established in a place, were removed, the place, although solemnly dedicated to God, would still retain a sacred character, but would lose its claim to a higher sacredness.

Have we not observed how even the ruins of some desecrated edifice, once held sacred in former years, or the remains of a former renowned royal palace, have, each in its own degree, an interest for us, appeal to our sentiment, and compel from us a certain homage which we would not think of rendering to other objects? The memories of a hallowed past seem to linger on the spot, and hover over those ruins, and to clothe them anew for us with their former sacred —or quasi-sacred—character, which does not fail to awaken within our breast a lively interest, and to command our intense reverence and sympathy.

And now let us apply one principle of a relative higher sacredness, which exists only under certain conditions. To take, for instance, the Tabernacle,

which we suppose was the first sacred structure of which we have any authentic record, we observe that the structure itself was accounted holy, and that therefore on that account the work of taking down, and of building up, and of adjusting all its parts was only permitted to the sacred ministers of the Tabernacle, the members of the tribe of Levi. But even in this work a certain discrimination was observed, and different parts according to the merits of their respective and relative sacredness were assigned to different families in the tribe. And thus the holiest of all was assigned to the high priest and his attendant priests, to be their peculiar charge and care.

We notice, however, that the ground which was covered by the Tabernacle had no peculiar sacredness attaching to it except for the time being during which the Tabernacle rested there; for we are not told that the ground, after the Tabernacle was removed from it, became as to character in any sacred sense other than it was previously. The ground, we may be sure, was accounted holy while the glory of the Tabernacle rested on it, but directly that had been removed, it seemed to return to its ordinary use and character. How can this be accounted for, except for the reason that it acquired and retained a sacred character only in proportion and in relation to its connection with the sacred structure itself?

And so we find, in other instances mentioned in Holy Writ, certain places or things acquired only a temporary sacredness under certain conditions, and when these were once more absent they returned to their previous normal character. And to mention one

particular instance, we find this to be the case with the Burning Bush. Moses was warned of God as to the peculiar sacredness attaching to it, and to the ground also in its immediate vicinity, and was commanded to take his shoes from off his feet. But that peculiar sacredness attaching to the place for the time being seemed to have passed away with the passing away of God's Presence from the place.

This latter instance, however, may be similar in character to that of a royal visit paid now and again to this or that place, but which does not therefore impress those places with a permanent mark of royalty. Otherwise, what should we say of the pagan temples of the Philistines which were visited by the ark of God in its progress through their country? But these did not acquire and retain any character of sacredness by reason of the temporary presence of the ark.

But next there meets us a question which appears rather difficult of solution in the face of the principle we have advanced above. For we learn that, in the course of time, the ark and its mercy seat were missing. How this came about we are not told any particulars, except in the Second Book of Maccabees, ii. 4, 5, from which we learn that the Prophet Jeremiah, being instructed by God, hid away the ancient Tabernacle, together with the ark and the altar of incense, in a cave of Mount Sinai.

Did, then, the higher character of sacredness depart from the Holiest on the removal of the ark? We have no grounds for thinking so. Apparently, it retained its higher character until the fulness of time came, and the one great Sacrifice on the Cross was consum-

mated. However, even at that juncture we should venture to assert that its higher sacredness had not wholly departed, for the rending of the veil, at the time of our Saviour's death on the Cross, that divided the Holiest from the other parts of the Temple, only signified that the Way into the Holiest was now open to others besides the high priest, even to all that have the faith of Jesus Christ. Even after the loss of the ark, the Presence of God apparently abode within the Holiest, and the high priest durst not venture within without first performing the prescribed ceremonies according as they had been performed by others before him.

If the ark had been removed by or in the time of the Prophet Jeremiah, we can settle the date of the occurrence as having been about six hundred years before Christ's coming. And about two hundred years later we find the Lord speaking by the mouth of His holy Prophet Malachi of the indifference and coldness of heart on the part of the priests and the people when they offered unto the Lord; their offerings were poor and contemptible, and incurred the anger of God. In those days He was still present with His people, and looked for their offerings as in the days of old. Apparently, then, His Presence had not forsaken the Holiest.

But if the ark had gone no one knew whither, yet the very fact of the Holiest still existing was a proof of God's Presence remaining with His people as of yore. The very veil which shut in the Holiest from the vulgar gaze was sufficient evidence of this. The holiest part, with its partitioning veil, answered all the purposes of the ark with its mercy seat. God

was pleased to dwell within it. While the veil remained, it was proof positive that the Divine Shechinah had not departed. Had the veil been drawn aside, or been taken down, there would then have been no outward sign that the Holiest was in any wise holier than the other holy part of the Temple. While it remained hanging, therefore, it preached to the people that there was reserved for God's especial Presence a still more sacred portion of the Temple than that which was accounted the holy part. But at the rending of the veil, the holy part was absorbed into the Holiest, the holy part being no longer necessary for preparatory burnt offerings and sacrifices, the one great Sacrifice having now been consummated.

Each Christian edifice is, therefore, equal in point of sacredness to the holiest part of the Tabernacle or Temple formerly. But it only attains to this higher character after it has been *fully* applied to the sacred uses for which it was at the first designed. If intended to be a house of prayer, therefore, it must first have been formally dedicated to God's service, and next holy worship must have been offered up in it by the due celebration of the Eucharistic Sacrifice on the Altar. But if the Altar were removed, and it were impossible any longer to celebrate the Holy Mysteries therein reverently and devoutly, it would lose its distinctive character of being the holy of holies, and relapse to a lower grade of sanctity. And its profanation in this state, when bereft of its more sacred character, would not be so great, nor yet possibly be accounted so great a sin, as it would if the edifice had retained its higher character.

SECTION 2.—THE CHARACTER OF OUR FUTURE FANES CONSIDERED;
THE POSSIBILITY OF PROVIDING EASILY AND ECONOMICALLY
SACRED SHRINES WHEREAT TO WORSHIP; TOGETHER WITH
CERTAIN OTHER SPECULATIONS AND CONJECTURES.

“Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if Thou wilt, let us make here three tabernacles; one for Thee, and one for Moses, and one for Elias.”—S. MATT. xvii. 4.

“I will that men pray every where, lifting up holy hands.”—1 TIM. ii. 8.

With these facts before us, which have been stated above, it would seem possible for us to adopt one or two or more plans in the future erection of our sacred edifices, whereby all horrible nefarious consequences might be entirely obviated, or otherwise be considerably diminished in intensity.

It might be lawful, then, to erect a structure which would in all respects externally be similar to a Christian church. But instead of having it formally dedicated to God’s service, let it merely be licensed by the bishop for the celebration of Divine Services therein. And the only consecrated part of it need be a movable marble *mensa*, only large enough for holding the sacred vessels, and neatly fitting into a groove made for it in the Altar Table placed at the east end. Should any war or civil disturbance then arise, nothing could be easier than to remove the small marble *mensa*, that has been consecrated, into a place of safety; and what would then be left for the enemy to work his will on, save the unconsecrated building, which at most could only have acquired a quasi-sacred character? And the ground whereon it stood would be equally as holy as that in the immediate vicinity of the Burning Bush formerly.

And, moreover, the marble *mensa* might be made of uniform size and pattern, and portable, so that each priest might carry his own, together with the sacred vessels, and so be able decently to celebrate at any Altar he might visit.

Or, again, a church, chapel, or oratory might be formally dedicated by the bishop for purposes of Divine Service, without the consecration of anything else in it but a portable marble *mensa* for the celebration of the Holy Mysteries.

Or again, the chancel alone of a church might be consecrated, and the rest of the building might be licensed for the solemn assembling of the faithful, and for preaching, and the performance of any sacred rite therein. Any one of these plans might be usefully adopted, or some other plan might suggest itself to a "Committee of Safety," appointed specially for inquiring into matters of this sort.

But, it may be asked next, is there anything to be found in Holy Scripture,* or in past or present Catholic usages, which might favour some such scheme, or encourage us to establish a precedent, if precedent be wanting? To this we reply that there would appear to be much evidence adducible in favour of our adopting some such plan; and to the task of proving this, we will now apply ourselves.

We learn that the ark of the Covenant and other holy things were accounted so sacred that only a certain number, even out of the priestly tribe of Levi, were allowed to touch them. If any other presumed to do so, he suffered the penalty of death at God's hands (Numb. iv. 15, 19, 20). The Most High

* Cf. Numb. x. 33-36.

proved Himself to be most jealous of the honour and reverence that was due to His Holy Name, and secured under the penalty of death that reverence should be paid even to material things as symbolizing that sacredness which surrounded His own ineffable Presence. It was for this reason we find that Uzzah died before the ark ; and for this reason also, we may believe, Korah and his company perished. It was for this reason also, we may possibly conjecture, that God removed, by means secret to us at this time, the ark of His Covenant from His Temple at Jerusalem. He knew that the time had come, or was approaching, when the Israelites should suffer for their national sins, and be carried away captive to a distant land, and no longer be in a position to protect the ark of God from horrible profanation. They seem, by their long-continued wickedness as a nation, to have deprived themselves for evermore of the privilege of forming a guard around that most sacred shrine of Jehovah.

Compare this possible conjecture respecting the fate of the ark, together with the account already given us in the Second Book of Maccabees, with the sacred record of what was done by the Almighty in the case of the Tree of Life that was placed in the midst of the garden of Eden, and it would appear that a jealous care for what is most sacred may have been an actuating, if not the chief motive in both cases for removal of the sacred object beyond man's reach.

But besides the ark itself, and the mercy seat which covered it, there were within the ark certain objects of a very sacred character. They were the golden pot that had manna, Aaron's rod that budded, the

two tables of the Law, and the Book of the Law. When we consider the sacred Source from which these had originated, it would almost appear as though they were possessed of a higher sacredness * than the ark which contained them, and that by their very presence within the ark they had imparted to it much, if not the whole, of that sanctity which it afterwards had acquired.

And what would strengthen our view of the matter is the fact that the ark apparently was made for the purpose of holding these very objects (Exod. xxv. 16). Had the ark been intended to possess and retain in itself and of itself a sacred character, we can imagine that it might have perhaps been formed after a more suitable shape; for instance, as an Altar, or a Holy Table. But from the following words we learn the ark was thus shaped for the purpose of holding the Testimony: "And they shall make an ark of shittim wood," said God. "And thou shalt put into the ark the Testimony which I shall give thee" (Exod. xxv. 10, 16). And from this circumstance it received its designation, and was afterwards known as the "Ark of the Testimony." And other sacred objects, considered worthy also of a place within the ark, appear to have been added subsequently from time to time.

And these may be taken to be symbolical of, and to represent in a wonderful manner the Messiah who was to come, who was to lay down His life as a sacrifice for the sins of the whole world, and whose Holy Mysteries would thereafter be celebrated on the Altar which, in point of honour and sacredness,

* Cf. Exod: xxxii. 16.

would occupy the position in the sanctuary then held by the ark of the Testimony. The Testimony or Book of the Law, and the two tables of the Covenant, testified of Him who is the very Word of God, who came to fulfil both the Law and the Prophets, and to reconcile sinners unto God ; the rod that so miraculously budded represented Him who should no less marvellously come forth as “a Rod out of the stem of Jesse,” and should stand for “an Ensign of the people ;” the manna that was in the golden pot symbolized “the Living Bread which should come down from Heaven that a man might eat thereof and not die.” What were contained in the ark of the Testimony formerly may be considered typical of those most precious Gifts of the New Testament reserved for us who live in this more glorious dispensation.

But we should not pass from this subject without mentioning a practice which obtains among some of the Faithful of Christ’s Holy Church. We refer to the practice of placing the relics of departed Saints and Martyrs, or other sacred objects, beneath the Altar, or *mensa*, upon which the Holy Mysteries are celebrated. Doubtless this practice is adopted from a belief that the House of God becomes more sacred from the fact of these relics lying within it, and more worthy of God’s Presence and of the sacred uses to which it has been dedicated.

But, it will be objected, what connection can exist between the dust of the departed Saints and the Holy Mysteries ? We know from Holy Writ that “precious in the sight of the Lord is the death of His Saints ;” we know also that they are verily members of Christ’s Mystical Body, bone of His Bone, flesh of His Flesh ;

that even their dust cannot be mingled with the earth without God's knowledge, but is jealously and tenderly guarded by angels until the day the Trumpet shall sound, and the dead awake from their last sleep. It is with this belief, probably, that the Relics of Saints are so carefully and reverently preserved by some Catholics and placed within their sanctuaries. By such an act they judge they secure to each hallowed shrine, and to each congregation worshipping thereat, something of the mystical presence peculiar not only to the Church Triumphant, but also to the Angel Hosts as well as that of Christ, the Head of all. And thus they afford to each separate assembly, however few in number, of the Faithful an opportunity of almost verifying that article of their Creed, their belief in the Communion of Saints, and of identifying itself as a portion of that vast brotherhood in Heaven and earth which no man can number.

And again, it may be noted that wherever the mystical Body is, or any members in particular of that Body, there may Christ, the Head, be said to be, attended by legions of the heavenly host. Confirmed in this belief, and strengthened by its assurance, they doubtless feel they can join with jubilant voice in the holy Eucharistic hymn, and sing, "Therefore with Angels and Archangels, and with all the company of Heaven, we laud and magnify Thy glorious Name." Directly, then, these Catholics resolved for any reason to discontinue celebrating Divine Service in a church, they would carry away with them the sacred Relics, and denude the sanctuary of everything they held in the greatest reverence. By this means the sacred edifice would become void of those properties which

gave it the tone of a higher sacredness, and the bare walls alone would remain.

But in the sacred narrative which relates the account of the vision which Jacob saw in his dreams, we find further support for our contention that partial consecration of a sacred edifice would suffice in all cases. We mean by this the consecration of a part, and *that* the most sacred part of God's sanctuary, as being all that is really necessary for purposes of Divine worship. For so indeed, I think, we may discover this also in the case of the Burning Bush which Moses saw. The Bush, which burned with fire, and yet remained unconsumed, was undoubtedly the most sacred, by reason of the Presence of God that appeared in the fire. So sacred was it that Moses was distinctly warned not to approach the Bush; and we are further told that Moses hid his face, "for he was afraid to look upon God." But it is also recorded that the ground on which Moses stood was likewise holy, and that he was bidden to take his shoes from off his feet on that account. But we can understand that the ground was holy in a lower degree, as Moses would not otherwise have been able to stand thereon. Moreover it had acquired that degree of holiness from being in immediate proximity to the Burning Bush, where was the Presence of God. It would seem, therefore, that the consecration of a part would throw as it were its halo of sanctity around on the other adjoining parts of the edifice or ground formally dedicated to God's service.

And we see this principle appearing no less clearly in the account given us of Jacob's Vision. After the vision had passed away, and Jacob awakened out of

his sleep, he said, " Surely the Lord is in this place, and I knew it not. How dreadful is this place! This is none other but the house of God, and this is the gate of Heaven." And we are told that Jacob rose up early in the morning, and took the stone that he had put for his pillow, and set it up for a pillar, and poured oil upon the top of it; and that he vowed a vow, saying that if God would be with him and keep him in his journey, and give him bread to eat, and raiment to put on, and would bring him again to his father's house in peace, then should the Lord be his God. And he concluded by saying, " And this stone, which I have set for a pillar, shall be God's house: and of all that Thou shalt give me I will surely give the tenth unto Thee."

What, then, are we to gather from this narrative, except that that stone was for Jacob the centre and point of interest? While he laid his head on that stone, the vision was vouchsafed to his soul and understanding; and on some part of that stone, as it would seem, that mystic ladder was made to rest, on which the angels of God were seen to ascend and descend. That stone, we may say, had become the all-absorbing focus of interest in that picture or Divine vision; the very spot on which it rested, and all in its immediate neighbourhood had already become hallowed ground on account of the sanctity which had been imparted to the stone by the wondrous vision of the ladder, and by the consecrating presence of God and His holy angels thereon. And hence we learn the holy patriarch declared that that stone, which he had set up for a pillar, should be God's House. We note, he did not say any number

of stones then present, or even any stones that might hereafter be conveyed to that spot, but that that one identical stone, and no other, on which, whilst reclining his head in sleep, he beheld the Divine vision should be God's House. And subsequently, as we know from Gen. xxxv. 7, 14, 15, he fulfilled his vow, and built there an altar to the Lord, and possibly the stone in question formed the chief and prominent part of that altar.

If, then, we would imitate the example of the holy patriarch, it would seem that we have only, like him, to consecrate that which would be the most sacred object in our Christian edifices, and apply it to its sacred uses; and so we then come into the immediate presence of God and of the heavenly host, we are in the House of God, and at the very gate of Heaven. Then it may be truly said that the Ladder of the Divine vision is once more set up on earth.

For what in reality this Ladder is, we well know, from the Word of God Himself. It is none other than Jesus Christ, God and Man, who has become the bond of union betwixt God and man, betwixt Heaven and earth. And on that, the most hallowed object in our House of Prayer, the Holy Altar, this new and living Way is consecrated for us. For at the prayer of the priest we may in faith see Heaven open, and the angels of God ascending and descending upon the Son of man, who is then present with us. The Christian Altar, at that supreme moment, like Jacob's stone, becomes the central point of devout interest; for there may be discerned, by those who have eyes to see, the wondrous vision of things unspeakable which is continually passing at Heaven's gate.

Shall we, then, be thought inordinate in our language if we venture to claim for the marble *mensa* of our Holy Table that degree of sanctity which the patriarch thought fit to assign to his Stone, which he declared to be the House of God? On the latter there appeared a vision, a type if you will, of a more glorious reality that was to be. Can we not, then, claim a higher honour for our own Altar, on which appears the substance of that vision, the Real Presence of the Son of man, upon whom the angels of God ascend and descend continually?

And if so, may we not venture to add *one more* interpretation, which may be at once both literal and mystical, to those holy words of the prophet David, who so much desired to find out *a place* FOR THE TEMPLE OF THE LORD, *an habitation* FOR THE MIGHTY GOD OF JACOB, and be prepared to say with him, "Lo, we heard of the same at Ephrata, and found it *in the wood*. We will go into His Tabernacle, and fall low on our knees before His footstool"? Behold, our Holy Table of wood comes to have a sacred mystic meaning, and becomes as hallowed in its associations as the ark of the Testimony or the manger at Ephrata, if only we place in it the consecrated *mensa* of marble or stone, on which, so far unlike Jacob's stone, there will appear to the adoring gaze of the Faithful, not merely the vision, but the Real Presence of Him they love and fear.

And when He would vouchsafe to come to us in the might of His ineffable Mysteries, we may cry out with the prophet, "Arise, O Lord, into thy resting-place, Thou and the ark of Thy strength;" while, at the same time, we may add this prayer for ourselves who assist

and for those who officiate at the Sacred Mysteries, "Let Thy priests be clothed with righteousness, and let Thy saints sing with joyfulness" (Ps. cxxxii. 4-9). This then becomes for us, to all intents and purposes, the House of God, the gate of Heaven.

And thus we may "at all times and in all places" give thanks unto the Lord, and offer unto Him our sacrifice of Eucharistic praise. For our Lord has left it on record, "Ye shall neither in this mountain, nor yet at Jerusalem, worship the Father;" and we can only contemplate the possibility of universally worshipping God *at all times and in all places*, by the ease with which, like Jacob formerly, we can find a place for the temple of the Lord, by hallowing a selected stone, and formally consecrating it for Divine Service. Remove this Altar, and you remove that which hallows the very ground and precincts where it may stand.

The removal of the ark by the providence of God, in whatever way or by whatever means it was accomplished, would seem to afford us a precedent for dismantling our sacred edifices in time of danger, or when there is fear of profanation or sacrilege being attempted. The Jewish synagogues, scattered as they were all over the Holy Land, did not share in that higher sacredness which attached to the Temple at Jerusalem, although they were professedly houses of prayer and devotion, wherein also the minor sacred rites might be performed. They would not, therefore, incur the same risk of profanation to which the Temple might be exposed.

Again, what could have been the *status* of the Upper Chamber, in which our first Apostles doubtless

were often wont to celebrate the Divine Mysteries? We little know, at this distance of time, how such were ordered, or with what degree of reverence or esteem they were held by the primitive Christians. But we know there was one * such, if not several, at Jerusalem in the first days of the Christian Church, and that they were, as will be explained later on, thus set apart for the holy offices by the Faithful, despite their knowledge of what our Lord had predicted would shortly befall that doomed city. From what has been already laid down in the preceding pages, we may infer that they regarded the Holy Altar as the most sacred object within that hallowed upper-chamber; and this, they knew, might easily and with safety be transported to other scenes, and so all danger of gross sacrilege be avoided.

If we, as we presume we may with some degree of confidence, interpret that passage related in Acts ii. 46 to mean that the Holy Mysteries were celebrated daily in the private dwellings of such of the Faithful as could admit of the orderly celebration of the Blessed Sacrament, we may suppose that this was done without much difficulty by the transportation of their Holy Table from one to another. And we may suppose also, from this circumstance, that each of those various upper-chambers did not receive any solemn dedication, or acquire any peculiar character of sacredness beyond that which might be imparted to them by the presence of the Altar, and the celebration thereon in their midst of the Holy Mysteries. Any sacredness attaching to them, then, might be termed accidental and temporary, and would at once

* "Into an upper room," Acts i. 13, 14; also ii. 1.

be absent when the sacred object which had conferred upon them this mark of distinction had been withdrawn.

But, *a propos* of this matter, it may have occurred to many to ask what had become of the Holy Cross, that most sacred of all material objects to a Christian? And many other questions may burst in on one's mind relating to divers other matters connected with that wondrous Sacrifice, ever to be remembered with devout gratitude by the Faithful. But to any such we would essay no reply. As the good God had thought fit to draw a veil over the whole scene, the heavenly luminaries having hidden their light, leaving the place shrouded in impenetrable darkness, it would ill become us—because of whom and for whose sakes all was suffered there by the glorious Son of God—to attempt to lift that veil, or to pierce that darkness with any earth-born lights of our own. Sufficient for us to know that that sacred Wood was hidden away, and remained unharmed, till, in the fulness of time, God was pleased once more to reveal it to the enraptured gaze of those who would know how rightly to reverence so hallowed an object. And the Invention of the Holy Cross forms a bright and beautiful story in the hagiology of the Church, and finds a place in our own Calendar for annual commemoration, as it deserves to do.

But if our knowledge respecting all that happened to the Wood of the Holy Cross is comparatively limited, we seem to know absolutely nothing respecting the fate of the Holy Table at which our Saviour sat down with His Apostles for the Last Supper, and at which He instituted the Blessed Sacrament of His

Body and Blood. Besides what is briefly told us of it in Holy Writ,* the author has never come across any account, speculative or otherwise, respecting its history and ultimate end. We can well imagine how this Table might become an object of devout veneration, as much so as the Wood of the Holy Cross. And so, too, would that chamber in which those last solemn rites were celebrated by our Lord. It would not seem altogether bootless to speculate regarding their probable fate, if we might deduce some useful lesson therefrom, or some argument favourable to any proposition already laid down.

We note, then, from the little that is told us, that there would appear to be some mystery attached to that chamber, and the means by which it was procured for the use of our Lord and His Apostles. The Apostles who were sent to prepare the guest chamber apparently had no previous knowledge of its existence, and were not acquainted with its owner. Had the owner been a follower of Christ, it might be supposed that the disciples would not have been without some knowledge of him. They were merely directed, however, to follow a man whom they would meet as soon as they entered the city, bearing a pitcher of water, and to prepare the Passover in an upper chamber of that house which such a man should enter. The house, we may suppose, was near the suburbs, and conveniently situated nigh to the Garden of Gethsemane, whither our Lord repaired with His three disciples after He had concluded the Passover.

Nowhere, again, in Holy Scripture do we find any

* Cf. S. Mark xiv. 14-16; S. Luke xxii. 12-14, 21, 30; S. John xiii. 28; 1 Cor. x. 21.

allusion made to this particular guest chamber. It is true we have subsequent mention made of an upper room to which the disciples often resorted, especially in those days when they awaited the advent of the Holy Ghost; but no allusion is there to its previous use as the Passover chamber, nor any distinguishing mark given whereby we might identify it with that room.

What inference may we reasonably draw from these circumstances, but that some mystery surrounded the celebration of that Passover and all its incidents? May we not suppose that on this occasion angels may have entertained the angels of earth with their King at their head? Is it too hard to believe that the man who was found carrying the pitcher of water was no other than an angel, who was even then making provision for the feast, and carrying the water perchance that our Lord afterwards used in those solemn ablutions? Or that that guest chamber, and everything necessary for the due celebration of the Passover therein, had been miraculously provided? Who shall say? Many equally as, if indeed we might not say more, marvellous things had happened aforetime, while our Lord sojourned with His disciples, that we need not be greatly surprised if it should really have been the case as we conjecture.

It is quite possible, therefore, that that guest chamber, and all connected with it, after they had once served the purpose of our Lord on this ever-memorable occasion, had disappeared as mysteriously as they had come into being. Otherwise we cannot help thinking that some allusion would have been

made to this chamber in subsequent history. For a place so sacred in its associations would have been held in the greatest veneration and esteem, we should naturally suppose, by the early Christians. What could have hindered it from becoming a famous shrine, to which the Faithful would frequently have repaired from very love and devotion to our Lord and the institution of His great Sacrament ?

If it be, then, as we conjecture, we may say it with all reverence, and yet speaking humanly, that our Lord perhaps feared, partly lest excessive veneration might be paid to these relics of His life and history, and partly lest they should suffer profanation from the violence of the mob and recklessness of the invading force at the destruction of Jerusalem, and partly, perhaps, lest some of the Faithful might experience a shock at the abandonment of so sacred an object to the fierce licentiousness of pagans, and so might fall away from the faith. If we be right for once in our human imaginings, it is possible that our Lord, for some such reasons as these, may have been moved to make all things secure against any such contingencies, and miraculously to have made provision for the due celebration of the Passover, and subsequent institution of His great Sacrament.

Accordingly, therefore, as the exact spot where the Lord met Moses on Mount Sinai is unknown, and as the removal of the ark is secret and mysterious, and even as it is recorded to have happened to other most sacred persons, places, and things, so in this case we may believe that that sacred chamber with its Holy Table may also have mysteriously vanished from view, and so, seek who would, they would not find it.

And the history of the Invention and Exaltation of the Holy Cross is not weakened, but rather confirmed and strengthened by this conjecture. For if it be alleged that the circumstances related of the Holy Cross are only due to vain but fertile imagination, and a weakness of humanity for mystic legends, it may be retorted that where it was possible to fabricate idle tales of the one, it was equally possible to do so of another. But the evident intervention of a gracious Providence in the one case, in the Invention of the Holy Cross, proves that it was not in accordance with the Wisdom of God that the Invention should extend to the other (may we not say, equally as sacred) object.

PART IV.

THE CONCLUSION OF THE SUBJECT.

CHAPTER XIII.

WHY THE CHURCH SHOULD BE PRIMARILY AND CHIEFLY SOLICITOUS OF OBTAINING MEN, AND NOT MONEY,* FOR THE WORK OF THE MINISTRY; A CONSIDERATION OF THE DIFFICULTY AT PRESENT EXPERIENCED IN SUPPLYING THE HOME AND FOREIGN MISSIONS WITH A CAPABLE MINISTRY, AND AN APPLICATION OF THE REMEDY.

“Him would Paul have to go forth with him.”—ACTS xvi. 3.

“The same commit thou to faithful men, who shall be able to teach others.”—2 TIM. ii. 2.

“For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee.”—TITUS i. 5.

We have only to read the twenty-fourth and twenty-fifth chapters of S. Matthew's Gospel, and the corresponding chapters in the other Gospels, to be aware of and to be fully impressed with the certainty of that which, as our Lord therein announces to us, will befall the Church in the latter days. But He does not merely foretell these things, and then leave us to our fate, to guide and steer our bark as best we may without a compass or other direction, amidst fierce storms that may beat upon us, and whirling eddies that may threaten to engulf us at any moment. On the contrary, we can see that the

* “God wants not your money, but your faith” (S. Ambrose, “De Penitentia,” lib. ii. c. 9).

very object of our Lord's forewarning is that we may not be taken unawares by these calamities, but be fully prepared to meet them. And that we may be able to surmount the difficulties with which we may then be encompassed, and overcome them, He has plainly intimated what shall be the duty, not only of the captain, but of the crew ; not only of the shepherd, but of the sheep ; not only of the stewards, but of the members of the household of God in such a crisis.

Towards the close of His predictions of disaster to the world and its inhabitants, He speaks to us in parables. By the parable of the Fig-tree it is intimated to us that we should watch for the signs of the coming of the great catastrophe. And our Lord's words respecting the faithful and wise servant who was made ruler of the household, appear to be a kind of parable, wherein we learn what is expected from the stewards of God's household, and what rich rewards and high commendation await them if they are faithful to their trust. While, again, in the parables of the Ten Virgins and of the Talents, words of warning and of wise counsel are given us which would apply to all in general.

In all these parables we are taught clearly that it is the duty of both pastor and people to be found each one at their post, performing their appointed tasks, and watching and waiting for the coming of their Lord and Master. And we also learn that there must be rulers over the household of God, to give them meat in due season ; there must be those that sell certain necessaries, in order that the Lord's faithful ones may buy from them ; there must be those who shall lay out the talents they are entrusted with for the

Master's use and not for themselves, or to be squandered and wasted on the earth whereon they live,—they must be prepared to give an account of all they have received from the Master's hand, and be ready to yield up the tithes of all they possess, and that willingly and not grudgingly.

Whence, also, we may gather that it is the duty of all, without distinction, to take stock of *all they possess*, and to see whether it is put to as good a use as it might; and to see whether they profit, and are fully benefited by the means of grace which are placed within their reach by God's providence. While, moreover, we learn that it is the duty of those who are rulers and stewards of God's household to provide for the members of that household, to give them meat in due season, to see that they have opportunities given them for using their talents with due care and to the best advantage, or of putting their money to the exchangers, and of buying by their diligence that which is sold to those who are diligent in the work of the Lord.

In order, then, to facilitate these means and opportunities, in order that it may be comparatively easy for every one to obtain a due supply of those necessities for the maintenance and growth of His spiritual life, it is incumbent upon us to do all in our power to make proper provision for increasing the number of those who may minister the means of grace so needful for the well-being and saving health of the soul.

We learn from the parable of the Ten Virgins the necessity there is for that grace, while in the parable of the Talents immediately following, we may learn how it is possible to solve any difficulty as

regards the supply and demand of that grace. For it must readily occur to us that all difficulties could at once vanish, and any obstacle could easily be overcome, if all would only use those talents committed to their care. The talents are various and almost infinite, and, if put to their proper use, would redound to the glory of God, and be for the prosperity and happiness of all His creatures. The wealth, position, and influence that a man may possess may be accounted as so many talents, as well as that goodly heritage and gift that cometh of the Lord, even children and the fruit of the womb.

What has been done, it may be asked, by Christian men and women in the way of putting these talents to their BEST USE, of utilizing these gifts to their best advantage, for our Lord and Master? We dare not affirm that nothing has been done, but we may venture to ask, Has as much been done as might and could have been done? We have need, it is to be feared, to bear in mind the poet's warning—

“Improve thy talent with due care;
For the great day thyself prepare.”

The author does not now wish to animadvert upon the mode in which the duties of a Christian generally should be performed. He would now only draw attention to that one particular duty which, it cannot be denied, but must universally be allowed, it is incumbent upon every Christian to fulfil, or to assist in fulfilling. And that duty is to see that the sacred ministry shall not languish or be brought to the verge of total extinction for lack of candidates who shall properly execute it; but, on the contrary, every effort should be made, and no pains should be spared to

replenish the ranks of the sacred ministry from time to time with ever-increasing numbers of suitable candidates, who may have every motive, and those the highest and best, for pressing forward into these holy offices, so that the cry shall ever be, "And still they come."

And the men who shall thus throng the ranks of the sacred ministry should be men with the best intellects, the noblest minds, and holiest affections, and of the richest culture. How, then, it may be asked, are the high offices of State to be served, and with what class of men? With that question we are not now concerned, but the author would shock no faithful Christian heart, however loyal to any government of whatever kind, if he ventured to settle the question according to the dictum of the Eternal Wisdom, who speaks to us thus, "If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the Church."

While we do not grudge good men and true for the highest and every office of State, yet all who have the honour and glory of God at heart cannot deny, but must admit, that it is due to the Church, due to Him who is the Head of His Church, due to Him who is the King of kings, and whose kingdom hath never an end, that the officers of His kingdom, men who wield and administer the powers of the world to come, should be the best and noblest to be found. And as some help to this end, it should be continually brought before the mind, especially of the young, that the holy office is a good work, * *and one to be desired.*

* Herewith might profitably be studied Keble's poem for First Sunday after Easter.

With such a body of sacred ministers, picked men, drawn from all classes of society, we need never heed the taunts the world might hurl at us of "priestcraft" and a "priest-ridden people," for such things could not be; nor should we have any cause to fear that such a goodly company of priests would ever be tyrannized over by any pope or patriarch, any archbishop or metropolitan, or be dragooned into the performance of their duties with the military precision, which has been too often the boast, and may be still, of prelates who rule over a body of priests too largely recruited from a lower class, and only seminary-trained and too scantily taught. The sacred ministry cannot be solely confined to one separate class in society without offering to God a gratuitous insult, and directly wounding that Body of which Christ is the Head, and without a total subversion of all Christian ethics. For, as the sacred record teaches us, "with God there is no respect of persons."

It is therefore in the hope of attracting the attention of his brethren more closely to first principles as affecting the question of priests and the priesthood that the author has ventured to make it the subject of a treatise. His scheme regarding the formation of separate congregations instead of parishes—in which way indeed might be realized more truly the cure of *souls*, and not merely the possession of so much *territorial* jurisdiction,—and the personal endowment moreover of the prelate or priest, to whose charge the souls are assigned, would not be incompatible with the present organization in the Church and its establishment in the State.

For the existing incumbent of a large parish

might aptly be appointed as rural dean of those congregations, and the ancient order of chorepiscopi or country bishops might be revived in the persons of the present rural deans, who would be advanced to that holy office. Then, indeed, the Ignatian rule of doing nothing *sine episcopo* might more easily be carried out. Also small congregations would develop an *esprit de corps*, which would tend to multiply their numbers, and in this way they would be better able—to use the Gospel illustration—to gather together all, as many as can be found, both bad and good, so that the wedding might be duly “furnished with guests.” And by the increase in the number of priests it would then be possible to carry out the apostolic injunction contained in S. James v. 14, to the very letter.

Few, we think, would refuse to admit, however, that our present parochial system, as it is being administered, is becoming more and more an anachronism as time goes on; and as it is of only human formation, it may reasonably be reformed or improved, if the Church thinks fit, in accordance with the exigencies of the times we live in, without compromising any article or principle of our common Faith.

The author is conscious that he has not by a very great deal exhausted the catena of scriptural evidence which would favour his scheme and strengthen his arguments. He has only touched, as it were, upon the fringe of a subject, which, as may be imagined, would expand into dimensions too large for so small a book, if he were to enter minutely into the relationship that exists between the economy of the Old Testament Church and its Divine Services, and that

which obtains under the New Dispensation. And had the author ready access to certain patristic writings, and been able to lay them under contribution also, he doubts not, from the few instances that have come under his notice, that they also would be found to yield an abundant harvest of facts and statements, which would go far to strengthen the position he seeks to maintain within these pages.

But to return from our digression—when we consider how much depends upon the priesthood, that the members thereof are the divinely appointed channels of grace to the soul, that they are ordained for the purpose of setting forward the salvation of all men,* that without them it is not possible to carry on the worship of God duly and effectively, and that without them it is certainly impossible to render the highest act of obedience and worship we owe to our God,—when we consider all this, we cannot conceal from ourselves that it is a matter of the gravest import to the Church that the sacred ministry should not be undermanned, but that a sufficient and efficient supply of candidates should always be forthcoming for the priesthood. Arguing, indeed, from first principles as laid down in this work, the supply of the sacred ministry should be a never-ceasing topic of all-absorbing interest to each Christian family; assuredly it should not fail to be of the chiefest importance to our bishops and priests.

It is only on two occasions that we find it recorded that our Lord spoke those words, “The harvest truly

* *Vide* First Collect for Embertide, and Collect in the Office for Ordering of Priests, said immediately before the words, “Receive the Holy,” etc.

is plenteous [or, according to S. Luke, "great"], but the labourers are few; pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest." * They were spoken at separate times, and on each occasion to a different set of disciples. On the first they were addressed apparently to the Twelve, on the eve of their being sent forth to preach to the lost sheep of the House of Israel (S. Matt. ix. 37-x. 6). On the second and a similar occasion, our Lord addressed the same words to the Seventy when He commissioned and sent them forth to do the like work (S. Luke x. 1-3).

Primarily, therefore, we may consider that this exhortation to pray for more labourers was given to those who were labourers themselves, and yet it is a singular circumstance that nowhere in our Common Prayer-book do we find one collect or petition offered to God on behalf of this special need. The first of the two Collects for Embertide is a petition that our bishops may be guided in their choice of candidates for the sacred ministry, and that they may lay hands *suddenly* on no man, which is obviously not the same thing as asking God to increase the number of His sacred ministers, but is the nearest approach to it we seem to have in our Prayer-book.

There is also in the Office for the Consecration of Bishops a question asked of the candidates apparently verging on, if not exactly referring to this same point, which however may be interpreted in a similar sense in which the petition alluded to in the Ember Collect is offered up. And yet it would appear as though the question, "Will you be *faithful* in ordaining, sending,

* S. Matt. ix. 37, 38; S. Luke x. 2.

or laying hands upon others?" might be interpreted as implying a duty of a more *active* kind than is usually understood. Christ saith, "Pray ye that the Lord may send forth labourers," and He was, at both times of saying it, engaged in the very work of sending forth labourers. At the first, He sent forth a body of twelve Apostles, and at the second a body of seventy—nearly six times the number of the first.

And here we cannot help noticing a certain difference apparent in the brief account given us of the religious service (if we may call it so) which our Lord held at the ordination of the Twelve and subsequently of the Seventy, distinguishing it from the similar services as directed by our book. In the gospel account we do not find our Lord giving utterance to any special prayer on behalf of those whom He then commissioned; as though He believed that in His case the power of the Sacramental grace and very act of Ordination would do as much for them as any formal prayer offered up on their behalf. But instead, on each separate occasion, we find a sort of Bidding Prayer made use of, and the one petition in it to be ever the same, and that not on behalf of those then commissioned and sent forth, but on behalf of others, to the effect that God would be pleased to send many more to follow in the steps of those who were then ordained!

Judging, then, from the example of our Lord, and that of His Apostles after Him, particularly of S. Paul, we should be disposed to think that the one work of a bishop more especially is to see that there is no lack of suitable candidates for the sacred ministry. The very *raison d'être* of a bishop would seem to

be that he alone has the power of mission. A priest is competent to perform all other episcopal acts, but the power of sending forth and ordaining others is reserved for a bishop alone. Bishops are therefore in this respect essentially the representatives of our Lord, the Chief Bishop. They alone, like Him, have power to call whom they will, and to pronounce those words, "Go ye forth into all the world."

May we not indeed venture to declare that if a bishop had good reason for supposing any one of his flock fit for the responsible office of the ministry, and were to "call" him to receive the imposition of hands for the performance of the duties thereof, such an one should feel that the summons had come from Christ Himself, who first called His Apostles, and that he should consider himself under a religious obligation to obey his bishop's behest? At least he must be able to shew a very reasonable and just cause why he should refuse.

Every bishop of a see is as Christ to the souls in his cure; and even as a king may justly call his subjects to assist him in his battles, so assuredly have not the princes of the Church equal power to enlist whom they will—whom they think fit to engage in the crusade against sin? The fear that should oppress us is not so much, we think, that the bishop may lay hands *suddenly* on any man, as that—as the lugubrious outlook of to-day may reasonably incline us to believe—there will be fewer and fewer candidates who will present themselves for Holy Orders.

Is it not, we humbly ask, a matter for grave reprehension, that so solemn and important a duty as the supply of the sacred ministry is left too much

to the solitary and sometimes fanciful judgment of an incumbent, aided in some cases by one or two societies situated in the distant metropolis? What is it that S. Paul writes to the first Bishop of Crete (Tit. i. 5)? "*For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee.*" In this remarkable passage we have strong testimony in favour of the proposition we ventured to make above, viz. that the one work of a bishop was not so much to lay his hands on others when they presented themselves, as to provide that there should be no lack of candidates for the laying on of hands.

In the verse just quoted we learn that, besides the work of general supervision, Titus was appointed Bishop of Crete, not merely to ordain elders when any should offer themselves for the holy office, but he was to "*ordain elders in every city.*" Here was a specific duty enjoined upon him, and it implied, if words meant anything, that it should be his special care to see that every city was fully provided with its complement of elders. The good bishop, apparently, was not to wait until men presented themselves, or were presented by others for the work of the ministry, but *he must seek them out*, and, if duly approved of, ordain them. This, we may surmise, from one or two incidents that are related, was the practice of S. Paul himself. And we well know what our Lord, the Chief Bishop, did in the calling of the Twelve.

Excepting at a Missionary Service or on the Day of Intercession for Foreign Missions, we do not usually

hear the petition offered up to God that He will send forth labourers to His harvest. Are we right and even logical in thus drawing a distinction between the supply of sacred ministers for home and foreign service? And are the desultory, lukewarm, and too often limp efforts made on behalf of home and foreign missions worthy of a great Church? We compass heaven and earth, as it were, in order to make—what? a good *collection* in aid of this or that missionary guild or society. This appears to be the whole end and aim of our meetings! True, we have, once a year, a day or days set apart of special intercession—what for?—for *foreign missions* ostensibly. We have no similar services appointed for *home missions*! Have we any grounds or precedent for making this distinction? Our Lord, when He commissioned the Twelve and then the Seventy, bade them confine their preaching to the *home districts*. And again, before His Ascension, He was careful to remind His Apostles that they were to offer their ministrations at the first to their own countrymen, “beginning at Jerusalem,” and afterwards they might extend their labours to other regions.

It is clear, then, to our mind that all efforts on behalf of foreign missions should proceed *pari passu* with those made on behalf of home missions, and that the one should not be bolstered up to the manifest disadvantage of the other. And to our mind, also, the reasons for assisting the one are equally applicable when help is solicited for the other. In short, they should be placed upon an equal footing; for in the sight of God the souls of our brethren at home cannot surely be less precious than the souls

of our fellow-creatures in foreign lands, and *vice versa*.

And furthermore, what we would humbly venture to submit is that the whole of our efforts should not, as they appear to be now, be concentrated upon the collection of funds for the support of missions, but, on the contrary, should be devoted—or in a far greater measure than they are at present—to seeking out and enlisting soldiers of the Cross for the service of the great King. If this were done in the first place, there would be no need for anxiety—at all events, not in *our* mind—as to any lack of funds. He who careth for the ravens, and who has left it on record that “the labourer is worthy of his hire,” will most assuredly provide; for He knoweth that we have need of these things.

Instead, therefore, of Christian families being asked, as heretofore, to contribute of their substance, and have done with the matter, let it be impressed upon them that it is a sacred duty incumbent upon them to consider whether they cannot spare a son or daughter, a brother or sister for the holiest and noblest service in the world, and that to do so is not only a duty but a privilege. Think you that such families will not be stirred up, more than by a thousand missionary meetings of the most successful description, and the blowing of trumpets or the tongues of angels, to do their utmost on behalf of the sacred missions to which they have devoted such pledges of their love and fidelity. Given the men, the sinews of war would soon be forthcoming, and every appliance necessary for waging a successful fight against the world, the flesh, and the devil in those

quarters where hitherto these powers have prevailed. Men, not money, is our real need, and should be the first and foremost object and in the forefront of all our efforts on behalf of sacred missions.

In order, then, to fully grasp this idea as we ought, we must return to the application of first principles for which the author would strenuously plead in the pages of this book. Let it be clearly understood that Christian families, no less than the families of the ancient people of God, are under obligation to provide *men* as well as means for the service of their Lord. But it will be argued that this duty is not so plainly laid down in the New Testament for our special observance. But to argue thus would imply that the lessons of the Old Testament were not written for our edification and learning, and would shew that we have need to return to the Law as our schoolmaster, and yet to learn some necessary truths in the school of Moses. Our Lord, and particularly His great Apostle after Him, S. Paul, did not refuse to deduce many useful and practical lessons from the same quarter for our benefit, teaching us thereby to have as great a reverence for the Old Testament as we profess to have for the New.

But, moreover, we have one trustworthy canon which should guide us in every instance of theological exegesis, that wherever the teaching or practices of the Old Testament have not been formally abrogated by our Lord or His Apostles, either by precept or example, in the New, we may consider all such as binding upon Christian men and women. And if we add to this, in this instance of our first principles as regards the universal priesthood which we here

contend for, that such teaching is not only not abrogated, but is apparently confirmed and strengthened by much that we learn from the New Testament, we think it must in this case be conceded that we are able to maintain a strong and impregnable position in support of our contention.

And in connection with this subject it becomes an important question whether we are right in seemingly drawing an invidious distinction between the class and character of sacred ministers we send forth to the foreign mission field, and those we retain for home service. It will be found, we think, that nothing of the kind was done in the early Church. On the contrary, we find that the ablest and most gifted men were, after some brief service at home in Palestine, sent forth to foreign countries.

Thus we learn that S. Paul, who we suppose it must be admitted was the best educated and most learned of all the Apostles, was sent forth at God's express command to preach the gospel, not only to the erudite and polished Greek, but to the rude Barbarian as well. Great as his talents were, and various his accomplishments, they were not considered to be thrown away by being exercised on the unlearned as well as learned peoples whom he visited in his missionary expeditions. But by our present system, and the laws which are in vogue regulating the system, we seem to reverse the order of things that obtained in the early Church, perhaps because it is thought that the same need does not exist now as then.

Will this opinion, however, hold good in face of the fact that in our Eastern dominions we have

millions of people who possess a religion and philosophy almost equal, shall we not say, in point of culture to any that existed among the ancient Greeks or Romans? We are in danger of bringing ourselves and our holy religion into contempt, and of incurring the ridicule of these learned pagans, if we send forth men not sufficiently talented and with little or no aptitude to grapple with the intellectual difficulties that will present themselves in the course of controversy. And as the gift of working miracles is not poured out upon the Church to the extent it used to be in the early ages of the Church, we must do our utmost to make up for the lack thereof by the diligent exercise of other gifts and talents which God has vouchsafed to us.

The laws we have made which confine the labours of those ordained for foreign missions strictly to that quarter smack more of the wisdom of the world than of the Church. They imply—do they not?—that most, if not all, of our foreign missionaries go forth from worldly interested motives rather than from love to a Crucified Saviour and His Church, and that certain laws are necessary for their restraint. We would argue that such laws might be wholly abrogated with benefit to all parties concerned, or very much improved upon, even from a worldly point of view, by the adoption of some such scheme as we have endeavoured to lay down in the pages of this book. Make *personal*, and not local, endowments the rule for all sacred ministers without distinction, and you at once remove and put an end to all such interested motives of a worldly kind.

It would be profanely putting a limit to the power

and operation of the Holy Spirit, and declaring only too manifestly the utter worldliness of our present system and regulations as regards foreign missions, if we ventured to assert that by the adoption of our liberal scheme we should have few, if any, who would come forward to offer themselves for foreign service. On the contrary, we would venture to predict a greater success would be in store for our foreign missions by the adoption of our plan.

For, in addition to those who now, and under any circumstances, would offer their services for foreign missions, there would come forward also a vast number who are eager for the work, but who, on account of the *res angusta domi*, and by reason of the interested counsel and advice poured into their ears by their nearest and dearest, have hitherto too often been entirely dissuaded from their charitable purpose, and have been fain to give it up in despair. By adopting a scheme of universal personal endowment this latter class would be encouraged to embark upon foreign mission work, and their relations and acquaintances, who from natural affection or other sentiment had some regard for their temporal welfare, and were unwilling to see them sacrifice all for the cause, although so good, would then have no excuse for hindering and hampering them in their purpose, and might be rather disposed to encourage than to dissuade them.

And, in addition to all this, shall we not believe that the Almighty Himself, on seeing our greater boldness and zeal on behalf of His foreign missions, and the greater care, regard, and affection bestowed on those who are sent forth, will be pleased to vouchsafe an

abundance of blessings on our work? For "he which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully."

And if any motive of a lower and less spiritual kind is needed to spur on reluctant candidates for foreign missions, let the endowment of those who go abroad be made somewhat larger than the usual endowment of those who remain at home, and be increased in proportion to their length of service in foreign countries. But as we are instructed that the labourer is worthy of his hire, we should be disposed to state the matter thus—that as the risks and wear and tear are greater in the case of those who serve foreign missions, proportionally their hire also should be greater.

As things are, do they not constitute a monstrous anomaly? Here we have identically one and the same people, and professedly Christian, sending forth soldiers, servants of a temporal power, to those foreign countries, and paying them on a higher scale than they do the soldiers at home. But when the same people send forth their soldiers of the Cross and officers of the eternal kingdom to the same quarter, they pay them on a lower scale than they do those who serve at home! It may be said, however, that the cost of living in some foreign countries is less than that at home. This may be true in some instances, but not in all; and after making allowances for these cases, it must be admitted that foreign missionaries are wretchedly under-paid. And yet we must bear in mind that no such considerations enter into our calculations as to the cost of maintaining our soldiers in foreign countries. And, besides,

in addition to their high pay, our soldiers after a certain length of service receive a pension; whereas our foreign missionaries, however long and distinguished their service might be, directly they are incapacitated for further work are left utterly unprovided for, as regards any provision made for them by the Church they serve. It is not to be expected, therefore, that God will richly bless our labours in the foreign mission field, as long as we neglect to manifest greater zeal in this behalf, and if we fail to grasp the principle that "the labourer is worthy of his hire," wherever he may be placed, and if we forget that no invidious distinction can be drawn between different classes of foreign and home missionaries when the work upon which both are engaged is precisely of the same kind. Let, then, the endowment in all cases be made personal, and afterwards canons might easily be promulgated regulating the length of service in the foreign mission field and other matters, without casting any reflection or reproach upon either class.

How true is the saying of our Lord, that "the children of this world are wiser in their generation than the children of light;" and as long as we are in the world, and as it is on this world's stage the drama of life is played out, it may be possible for us without fault to learn something even from the children of the world, as Moses did, long ages ago, from Hobab, who may be taken to represent those outside the Covenant of the Church. *Haud nefas est ab hostibus doceri*, saith the Latin proverb; and so we find our Lord Himself did not disdain at times to draw the attention of His disciples to the doings

of the children of the world, and to deduce therefrom a profitable lesson for their instruction. And so, may we not, in this matter of recruiting for the priesthood, learn from them something useful to ourselves? If we look, then, to the actions of monarchs, we see that when once they have declared war against the foe, they do not usually wait to consider where the means are to come from wherewith they may wage war. But, having counted the cost, they forthwith levy troops and despatch them with all haste to the battle-field, nothing doubting but that the sinews of war also will be speedily forthcoming.

Should we not also levy as many troops as we consider we are in need of, and marshal them to the forefront of the battle, trusting to the good providence of our God that He will furnish the means for their maintenance? May we not in all loving faith apply to the prosecution of such commendable work the truth implied in those words, "Like as the arrows in the hand of the giant: even so are the young children. Happy is the man that hath his quiver full of them: they shall not be ashamed when they speak with their enemies in the gate,"* the meaning of which last sentence, according to the sense of the original, we are given to understand, is that they shall not lack for food and raiment?

Christ, we also notice, when He bid His disciples to pray for more labourers for the harvest, did not so much as hint that they were to pray for or make any provision for their maintenance also; for had not the Lord promised of old, that He would be their portion and inheritance! The Lord knew that they would

* Ps. cxxvii. 4, 5 (P.B.V.).

stand in need of these things, but nevertheless the command came, "Seek ye *first* the kingdom of God, and all these things shall be added unto you."

Do we not seem to be reversing the order of things, thus laid down for our observance, when we attach so much importance to, and make every provision for the gathering of funds? What are our great missionary societies intended for? According to the popular idea they are societies for the collection of money to be devoted to missionary purposes. It may be true that they were founded also for the purpose of supplying our colonies and other places with a body of clergy; but this object seems to be of secondary importance. If suitable candidates for the ministry present themselves, all well and good; they may be accepted or refused: but it seems to be no part of the societies' business to search for such candidates, as far as we can learn.

But does not this part of the business more fittingly and of right appertain to a metropolitan, who might have the assistance of a provincial council of his presbyters? Instead whereof, what is it we behold? An organization complete throughout the length and breadth of the country, and machinery at headquarters in perfect order, chiefly and solely apparently for the collection of funds and their ultimate conveyance to those countries for which they are intended! And if we except the few missionary colleges founded for the training of a ministry for foreign service, we have no other organization or society whose duty it should be to search for fitting candidates. And the missionary colleges, like the missionary guilds and societies we have mentioned, refuse or accept, as the

case may be, those who come to them of their own accord ; as far as we can ascertain, it is not the business of the authorities of those foundations to search for likely candidates.

Have we not, then, room for much improvement ; for more zeal ; for greater faith in the loving providence of God ? We lack amongst us the fiery zeal and simple loving faith of the early apostolic missionaries, who dared to go forth with their lives in their hands, trusting to Him who hath promised, "The Lord shall be thine inheritance" ! And faithful is He who hath promised. How true is the saying also, "God helps those who help themselves" ! If, then, we pray for "labourers," and *look for* "labourers," we shall assuredly succeed. Shall we, then, spare to send forth our recruiting officers throughout our towns and villages, preaching once more in trumpet-stirring tones a crusade, a holy war against irreligion, infidelity, scepticism, and paganism !

"The Son of God goes forth to war,
A kingly crown to gain ;
His blood-red banner streams afar :
Who follows in His train ?" *

After earnest prayer to God according to His command, can we believe that there would be none animated with a burning desire to take part in so glorious an enterprise ? Would there be none to volunteer for so sacred a service—none prepared or enthusiastic enough to respond to so stirring a call, and help to chase the enemy, as it were, from the very confines of our world ? Doubtless many would most readily, at their own costs and charges too ;

* No. 439 of "Hymns Ancient and Modern."

while others, again, would infuse of their own enthusiasm into the hearts of their friends, and gain from them all necessary help.

But before we close this chapter, we would refer our readers once more to that vow to which Jacob had bound himself, when he said in his prayer to God, "Of all Thou shalt give me I will surely give the tenth unto Thee." By this vow we see the holy patriarch pledged himself to render the tenth of absolutely all he possessed; there was no reservation; there was no exception made as regards any one species of property; of *all* that God should give him, Jacob promised to give the tenth to God.

We are not obliged, therefore, according to the sense of the passage, to set any limits to the extent of this vow. And so we may understand Jacob to mean that his vow did not merely apply to that material wealth which God should bestow on him, but that it extended also to those other more precious gifts from God, even children and the fruit of the womb. "Lo, children and the fruit of the womb are an heritage and gift that cometh of the Lord." *

And probably it would be found, as it was necessary for the firstborn of each family to be represented by one of the sons of Levi, or to pay a fine in lieu thereof, that, taking large families with small, an average of at least the tenth of His people was duly presented for the service of God. Here, again, it would seem to us we are met by an irresistible argument in support of our contention, that it is incumbent upon us, in the interests of true religion and for the greater glory of God, to provide an increased

* Ps. cxxvii. 4 (P.B.V.).

number of sacred ministers for the service of the sanctuary.

And it may not be out of place to note one other fact that may commend itself to the practical utilitarians of our age. In this present year of grace (1888) the cry that reaches our ears is that there is a dearth of employment. The various professions in the civil, military, and diplomatic services, always excepting the ecclesiastical state, are overstocked with candidates, and the various offices in trade and commerce are similarly situated, and so it would seem are the many callings in other walks of life; all appear to be suffering from a plethora of candidates, and consequently little, and, in a great many instances, no work can be found for these various aspirants. It is sad to contemplate; but does it not seem as though God were revenging Himself upon His people for their apparent neglect of first principles and disregard of their undoubted obligations to Him *in the matter of tithing all His gifts to them?* Hence this dearth of employment, the lack of enterprise, and consequent want of prosperity.

Can it be doubted that, if the people of the Lord would only wake up to a sense of their responsibility in so important a matter, the blessing of God would assuredly follow, and even the children of the world would participate in the general prosperity that would ensue? By the withdrawal of a vast number of our sons and daughters from the business and occupations of the world, and by presenting them before the Lord for the service of His Church and sanctuary, we should perform an act that was well-pleasing unto God. The consequences of such a step would be the

immediate reduction of that plethora we complain of in the various professions, trades, and other callings in life. Commerce might become a little brisker than it is, for there would be many more fellow-beings to work for, who, by reason of their sacred calling, would then be withheld from entering the lists and competing with their brethren in the world for those prizes, riches, and honours which are open only to those who pursue secular callings.

As it is, we apparently neglect the kingdom of God in seeking *first* the things of this world for all our sons and daughters. We may, perchance, contribute some portion of our means for the furtherance of the Gospel, and there are content to leave the matter, as though the mere dross of this world were possessed of a potentiality and vitality sufficient to extend at one bound the borders of Christ's kingdom. We seem to forget that it is only the contact of souls with souls that can accomplish the glorious undertaking of the extension of the everlasting kingdom. And until we are prepared to sacrifice of our best to the Lord, and give, in larger numbers than we are at present giving, our sons and daughters to the service of God, Christ's cause must suffer and the work languish for lack of labourers. We cannot for one moment affirm that our gold is the best that we can offer to God.

With regard to our children, too often, it is to be feared, does the excuse fall glibly from the lips of parents that their children do not appear to manifest any vocation for the priestly or religious life, and that therefore they had best turn their attention to some lucrative profession or employment, whereby they

might win for themselves honours and rewards and the applause of the world. "*Vanitas vanitatum, omnia vanitas.*"

Have those parents eagerly watched for any tokens of love for Christ and a religious life in the early childhood of their little ones? and have they taken any pains to foster and encourage such desires in their children, and train them for a sacred vocation? or have they, like Hannah, been willing to lend to the Lord straightway this or that child to be thenceforth entirely devoted to the sacred ministry? This, as much as anything else, will test the gratitude of parents to God, their love for Christ, their zeal for His Holy Church.

Does not the love of our Heavenly Father, who spared not His only Son for our sakes, teach us the need of such sacrifices? Is not Abraham, the father of all the faithful, held up as an example for us to follow? and does not he teach us the same thing in that he was willing to sacrifice the life of his only son Isaac at the command of God, who had given him to Abraham by promise?

And, to come down to these latter days, behold the love and faith of the Virgin Mother of God! Who can gauge the feelings of that mother's heart? Who can know the exquisite tenderness and depth of her affection and devotion to that Holy Child, her *only* Offspring? And yet she knew, we may feel sure, from prophecy and the inspiration of the Holy Spirit, that her Child was to be born only to be taken from her by a violent death, that He was to lay down His precious life a ransom for the sins of the whole world. She knew that a sword should

pierce through her own soul also ; and yet behold her submission to God's holy will, listen to the words of her reply, so tender and true, so inexpressibly sweet to the people of God throughout all generations, "*Behold the handmaid of the Lord ; be it unto me according to Thy word*" !

CHAPTER XIV.

THE SACRED OBLIGATION AS WELL AS PRIVILEGE OF PAYING TITHES OF ALL GOD'S GIFTS; THE AID THAT MAY BE RENDERED BY A GOVERNMENT AND HOUSEHOLDS PROFESSING TO BE CHRISTIAN; THE ESPECIAL BLESSING THAT HAS BEEN PRONOUNCED UPON THE PERFORMANCE OF OUR OBLIGATION AS TO THE PAYMENT OF TITHES.

“And many others, which ministered unto Him of their substance.”
—LUKE viii. 3.

“I will repay it: albeit I do not say to thee how thou owest unto me even thine own self besides.”—PHILEM. 19.

BUT, in the next place, our proposition that *personal*, and not local, endowment should henceforth prevail within our Church, need not be incompatible with the present arrangement that obtains among us. Landed proprietors, as hitherto, may make a charge in perpetuity on their estates; but, instead of endowing a certain benefice or benefices with the grant, and thus localizing the endowment, let them, once and for all, endow the individual bishop or priest in the place thereof, giving the bishop or priest absolute power over it, as well as to their heirs, successors, and assigns for ever. And they should make the grant absolute, and unconditional, and without reservation; they should be careful to impose no terms or con-

ditions on the grantee, or any obligation on his part to perform any religious offices or otherwise. Let the donor convey the grant to the bishop or priest as he would to any secular friend, without the specification of any terms as to his enjoyment of it.

Sundry objections, however, we are aware, might be made to this method of substituting personal for local endowment, as there are indeed made even now to the present state of things, and, as we may safely venture to assert, will be made to any mundane organization. But assuredly we may with every confidence leave it to the collective wit and wisdom of the Church to find the means to cope with any difficulty that may present itself from time to time, and successfully to overcome it. Canons might be promulgated to restrain within due limits the eccentricities and idiosyncracies of individual priests, under pain of spiritual censure. The same thing might be done in the case of graver faults on the part of any recalcitrant or peccant clergy.

To the author, it would seem an excellent plan, and at the same time a loving and merciful correction, that, in the case of a priest who has grievously transgressed a commandment of God or of Holy Church and caused scandal thereby to the brethren, after being duly convicted he should be condemned to pass a longer or shorter term of complete seclusion from his pastorate within the walls of some convent or monastery, and there conform to the rules and regulations of the friars or monks.

While thus living in holy retreat he would receive much spiritual benefit, and, by participating in the austerities of the Religious, he would be doing

penance and making some amends for his sins, and prove to his brethren the sincerity of his repentance. And on issuing forth, it is to be hoped, a wiser and a better man, he might with advantage to himself and the Church, having been thus instructed in the school of bitter experience, and having profited by the sacramental grace of holy penance, be thence transferred to some new sphere of duty, far distant from the scene of his fall; he might choose to engage in the work of foreign missions, or he might elect to spend the remainder of his days among the godly company with whom he found retreat and retirement.

But we will suppose the case of a convicted priest who might refuse entirely to obey the sentence of his spiritual judges; in such an event, what could be done? The Church might in that case place before the peccant priest one of two alternatives, and call upon him accordingly either formally and absolutely to resign, yield, and give up the endowment which he then enjoys; or else, in case of his obstinate and persistent refusal after several formal warnings to comply with this request, to pass upon him, as one who had turned traitor to the Church, sentence of degradation and of the greater excommunication; and this sentence should remain in force until such priest had obeyed the sentence of the court, performed penance, and purged himself of his fault. We cannot conceive that a priest, who had any regard for his soul, would care to run the gauntlet of such grave censures, unless he had become a thoroughly debased, perjured, and hardened renegade.

And were it to come about that an endowment of

tithes, or any other charge on an estate, or grant of whatsoever kind, were to fall into the hands of godless persons through the betrayal of trust on the part of a renegade priest, still this would not be any greater hardship than that which might happen even in the present state of things. We have only to look around us to perceive that a lay rector might be a thoroughly ungodly character, who neither feared God nor regarded man, and a stout opponent of the Church, and who yet at the same time, under the protection of the law, might enjoy to the full those tithes which many ages ago had been granted and dedicated to sacred and religious uses. And what is being done now with some little success, might be better done then under the circumstances we are supposing. For the owner of the estate which is thus burdened might be able, with the help of his brethren in the Church, to buy such an one out, and once more devote those tithes to legitimate uses by endowing some other good priest with them.

We are, therefore, of the opinion that, if the new scheme we are contending for, of *personal* in lieu of local endowment, were adopted, all the manifest disadvantages of the present system would be absent, and any other inconveniences which might arise in the course of time from a trial of the new scheme might be more easily met, and ultimately removed, by some wise legislative measures on the part of the Church.

But in order that the new scheme might be attended with success, it should be taken up heartily and with zeal, with full reliance on and trust in the goodness, providence, and love of God, for He is

faithful that promised. And to do so heartily we should learn to grasp the principle that is laid down in various passages of Holy Writ, both in the Old and New Testaments, and particularly by our Lord Himself, when He said, "For the labourer is worthy of his hire" (Luke x. 7).

And we must also not omit to take notice that what possessions the Levites enjoyed among the tribes of Israel * were personal and inheritable; that is, they were not attached to any particular place which they would have to serve, for the Temple at Jerusalem would alone be their place of service, though doubtless they performed sundry minor sacred offices among the tribes where they dwelt. And it is impossible to read the eighteenth chapter of the Book of Numbers without being fully impressed with the belief that a great deal more is due to the sacred ministers of the Church than is rendered to them at the present time. For as we have had occasion to remark, the spirit, if not the letter, of all Divine enactments is still to be observed, and remains in all its force and intensity among us. "Heaven and earth shall pass away, but My words shall not pass away."

In Numb. xviii. 20, 21, we see clearly the nature and the kind of inheritance which the Levites were to enjoy throughout their generations. It is first told them, "The Lord is thine inheritance," and this is further explained to mean, "all the tenth in Israel;" and, in addition to this, certain offerings were to be made regularly, even the first-fruits of their crops and herds, and other things; and these, moreover, it is stated, were to be the very *best* of their kind.

* Numb. xviii. 20, 21; Josh. xiv. 4.

If we could only comprehend all that is implied in the promise, "*The Lord* is thine inheritance," we could not then fail to see the unspeakable sacredness of the obligation incurred by the laity of paying tithes to their clergy—a sacredness which should be ever inviolate. And in the frequent repetition and plain perspicuity of the Divine injunctions as regards the nature and kind of offerings that should be made, we see what great care should be exercised, the utmost pains that should be bestowed, on the part of the faithful laity in providing for the due and proper maintenance of the sacred ministers of the Church.

The fact, then, that *the Lord* is the inheritance of His ministers, we repeat, should impress us with the sacredness of our obligations to them. And when from the bottom of our heart and from the fulness of our gratitude to God our Saviour we proceed to render our obligations to them, let us remember that we do it not unto men but unto *God*. Let each faithful Christian heart but ask itself, What is it we do not owe to God?—and there should be then no lack of tithes and offerings for the use and benefit of the sacred ministry. From a deep sense of gratitude to Almighty God for unspeakable benefits received by His precious Blood-shedding, we may readily apprehend that men would come forward, and with ungrudging and cheerful hearts sacrifice a tenth of all they had for the use and enjoyment of those by whose ministry they received those benefits, knowing that what they thus gave to the ministers of the Sanctuary they verily rendered unto God Himself.

It is only from lack of having these matters placed before them in their proper light that the laity have failed to discern their duty in this respect; and allowance may readily be made for the clergy, who, from a keen sensitiveness as to such matters, and a shrinking from laying their claims before the laity, have not too frequently, or in many cases, it is to be feared, have hardly at all, brought the subject home to the minds of their flocks. And yet we may consider we need make no apology in putting the case as plainly and distinctly as possible before the faithful laity when we find it so emphatically and earnestly introduced and dwelt upon by S. Paul in his Epistle, 1 Cor. ix. as well as in other passages of Holy Scripture.

It is true, and is distinctly noticed in God's Word, that we are under obligations to the government under whose rule and protection we live. But it is equally true, and as plainly testified by the same Divine authority, that we are as much debtors—if not in a much greater degree indeed—to the Church, to whose charity and fostering care we owe what hope we have of eternal salvation. If God acknowledges Himself to be the Source whence the powers that be derive any and all authority they possess, He does, on the other hand, not obscurely but clearly and emphatically, in language that cannot be misunderstood, closely identify Himself as one with those officers, His sacred ministers, who are concerned in the spiritual interests and administer the affairs of His Eternal Kingdom. We learn that to hearken unto His sacred ministers is to hearken unto Him, to obey them is to obey Him, to honour them is to honour Him. “He

that receiveth you receiveth Me, and he that receiveth Me receiveth Him that sent Me," * said Christ to His Apostles.

We owe a duty to both powers, the temporal and Eternal. But the duty we owe to the latter overrides every other obligation, and cannot give place to any call on the part of the temporal power for our services, however urgent and pressing it may be, if there is danger that the interests of the one might clash with the other. The secular or temporal power, it will be readily conceded, has, and can have, of itself, no strength, and may be designated as a mere shadow of that omnipotent and eternal Power upon which it must solely depend for its very existence.

This has been so strikingly pointed out to us in those few words which our Blessed Lord, who Himself in His own Divine Person represented that Omnipotency, condescended to utter before His judges, and whose words in their calm majestic utterance served to mark more vividly than anything else the utter nothingness, insignificance, and impotency of that very tribunal before which he allowed Himself to be arraigned. "*Thou couldst have no power at all against Me, except it were given thee from above,*" † was the testimony borne by the King of kings before the judgment-seat of Pilate.

How immeasurably greater must the exercise of the Divine authority be, and how infinitely it transcends all interests, mundane and temporal, when we consider that even the decrees of His officers who administer that authority on earth are registered and confirmed in the very courts of high Heaven!

* S. Matt. x. 40.

† S. John xix. 11.

When, therefore, our Lord on an earlier occasion said, "Render therefore unto Cæsar the things that are Cæsar's, and unto God the things that are God's," we can better understand the paramount importance of our obligations to God's ministers, of carefully rendering unto them their right and proper dues. If, then, we profess to come to worship God, let us see to it that none of us appear before Him empty, but rather let us be prepared to present unto Him gifts, gold, frankincense, and myrrh.

If, then, every faithful Christian were to make it a matter of conscience, like the holy patriarch of old, and to promise that, of all that God would give him, he would render the tenth unto God, there would, we might venture to assert, in that case be no lack of funds wherewith to endow bishops and priests for foreign as well as home service. Indeed, a Christian Government might give material help by instructing its officials to be careful to levy no tax or impost on all tenths, if it can be certified that such tenths are scrupulously devoted to sacred uses.

Having regard to all the circumstances narrated in S. Matt. xvii. 24-27, it becomes a question of some interest whether any Government, professing to be Christian and able to boast of the establishment of a Christian Church within the limits of its jurisdiction, would not be acting up to its profession if it declared its refusal to receive any taxes or fines on property or tenths consecrated to God's service. Could not the State be then said to remove every hindrance, and to allow its citizens to render, as a *free* gift to God, the things that are God's? The rule as to the payment of tenths might by a unanimous vote of

the legislature be made universal, and all sects outside the Christian Church might be allowed to devote the proceeds of their tenths for the furtherance of their own missions, or to some other work of public usefulness they might select. Or if the members of the sects declined to agree to the payment of tenths even for their own purposes, they would not, we opine, deem it a hardship to be obliged to pay taxes on the amount of their own tenths for the right and privilege of reserving and otherwise appropriating those sums for their own individual needs.

And if, as we have suggested above, some enactment might be made decreeing the payment of tenths and their freedom from all imposts, the monarch at the head of the Government, by graciously disclaiming any right to those tenths, might be considered as making an offering of them in his own person to God, and as the chief representative of the temporal power he would thus be rendering tribute to that higher and omnipotent Authority, and by such an act proclaiming to the whole world his submission to, and his entire dependence upon that eternal Power, from which he derived his own brief authority. And assuredly such would be a most graceful act, and becoming the mightiest monarch upon his throne.

There is another aspect of the case in relation to the payment of tithes which we should not overlook. It must have been that under the Old Dispensation, at all events during the most illustrious periods of Jewish history, the tithes were strictly paid, and in such abundance as to enable a priest to maintain, not only himself, but his family also in comparative affluence. Whence we may indirectly draw the inference

of the lawfulness of a *married* clergy. For we may conclude that a priest, unless married, would not require under ordinary circumstances so large a provision for his own personal needs as the exact and strict payment of tithes would bring him.

It cannot be denied that the universal rule of a celibate clergy is of comparatively modern date, and only existed in the mediæval ages in *portions* of Western Christendom. The state of celibacy has certainly its advantages, but at various times and for various reasons it would appear to have disadvantages also. But as to the merits of the whole question, and whether the advantages outweigh the disadvantages or *vice versâ*, we will not now stop to consider. But it may be pointed out that in the First Epistle to the Corinthians, from the seventh to the ninth chapters, where S. Paul argues the question, he never states that celibacy was an unalterable rule for the clergy in his day. And in these passages we might expect him to have maintained this position, or in some way have alluded to it, had it been the rule at that period.

It would seem, however, from 1 Cor. ix. 5, and other passages, although it may not be conclusively proved therefrom, that even some of the Apostles were not only married, but accompanied by their wives in the course of their missionary journeys. And as to such passages as 1 Tim. ii. vers. 2 and 12, arguments may be drawn from them making for or against the contention of modern ecclesiastics. But there are also side issues involved in the question which appear dangerous to contemplate, and may therefore be hazardous to deal with in the course of argument.

We will only say, then, that as celibacy for the clergy does not appear to have been absolutely and distinctly laid down in Holy Scriptures as a *sine qua non*, either by direct precept or the universal example of the Apostles and the rest of the sacred ministers, it would seem a difficult matter to legislate satisfactorily as regards the question in point, or to make one self-denying ordinance for all alike. There is something also to be said on the side of Matrimony being regarded as a Sacrament, and therefore possibly necessary to all men or to only a few in different generations, according as they have or have not the gift from God the Apostle speaks of.

But if it were the case that a priest did not elect to use his "power to lead about a sister, a wife" (1 Cor. ix. 5), we are inclined to think that, having regard to the examples of Christ and His Apostles, it would be advisable for him *not* to go alone upon his missionary travels, nor yet to settle down in his cure without the companionship of some other priest or deacon who would share with and assist him in his labours. And here, at this stage of our argument, it might be proper to suggest what possibly would prove a solution of the "diaconate" difficulty, which appears to be an ever-recurring trouble to our rulers in the Church.

It cannot be denied that the orders of a deacon are sacred, and are as indelible as those of a priest, and consequently it would be as highly indecorous and inexpedient for a deacon to engage in trade and other uncanonical pursuits as it would be for a priest. Although it is quite possible for a Christian community to dispense with the services of a deacon

as long as they enjoy those of a priest, yet for a high celebration, or, to use a more Scriptural phraseology, for a *glory-excelling ministration*—shall we say?—of the Holy Mysteries, it must be admitted that, according to the universal and best traditions of the Catholic Church, a deacon is an indispensable minister.

And, moreover, a “*permanent diaconate*,” which some desire, would seem to be at variance with the intention of our Church as exhibited in her Liturgy, as well as with the principle laid down in Holy Scripture regarding this office.

In the “*Ordering of Deacons*” the bishop prays that the deacons “*may be found worthy to be called unto the higher Ministries in the Church ;*” and from 1 Tim. iii. 13, we learn that those who have used the office of a deacon well “*purchase to themselves a good degree, and great boldness in the faith.*” The next degree for which a deacon is eligible is that of a priest or bishop, except he be taken away to Paradise. But to acquire “*great boldness in the faith*” would seem to point to the fruit of experience and a better fitness, therefore, for the higher office, to which the deacon is clearly entitled by the testimony of Scripture.

From these considerations it would appear that we cannot expect a deacon to abide *permanently* in the lower degree or office, but that he will in due course become eligible for the higher ministries. What, therefore, suggests itself to us is that the personal endowment of every priest should be sufficiently large for him to maintain a deacon also, and that the permanent maintenance of a deacon should be considered

a sacred obligation on the part of every priest. Let the Church allow each priest to choose his own minister, and, having done so, the priest must for ever provide for his maintenance during service with him and good behaviour. And if it should occur to either or both that a separation would be beneficial, then it might be amicably arranged with the aid of the bishop, and the deacon could be transferred to the care of some other priest, until he himself was advanced to the higher office.

In this way the deacon would be relieved from any embarrassment in respect of provision for his own maintenance, and while he performed the duties of his office he would at the same time be qualifying himself for a good degree. In this way, too, the community would have the services of a permanent diaconate without being obliged to bind down any one individual or class of men *permanently* to that office.

To be able to live continuously a solitary life, of religious contemplation or otherwise, is probably a gift granted to only a few. By the grace of God it may be possible to lead a stern, ascetic, or hermit-life, like S. John Baptist or other famous Saints, who, as it were, shine like stars in the firmament of the Kingdom of Heaven; but to enter upon such a life lightly and unadvisedly, and without duly counting the cost, would, in our opinion, be, to say the least, imprudent, and possibly therefore hazardous, and to the many, we doubt not, entirely needless.

“And the Lord God said, It is not good that the man should be alone.”* These solemn words should

* Gen. ii. 18.

have some weight with us in considering the difficult and arduous position, the character and circumstances of missionary life, as it is being lived, not only abroad, but at home. Can our view of the surroundings of a priest after he has gone forth on his sacred mission be clearer than that of our Chief Bishop and High Priest? Is not our wisdom folly before God? How comes it to pass, then, that we venture to lay a greater burden on our brother than evidently was intended by Christ Himself, when we send him forth to labour in the harvest solitary and alone, unaccompanied by any other good Christian to cheer and support him by his presence, and to assist him in his devotions and sacred offices, and so secure the special blessing of the two or three gathered together in God's Name? And yet this is apparently what is done in most cases that have come to our knowledge; and that good and lasting work has nevertheless been accomplished under such conditions redounds to the glory of the Eternal, Blessed for ever, and speaks well for the Grace vouchsafed to our brethren who were instrumental, under God, in accomplishing it.

A very different method was adopted by our Lord from that which appears to be in vogue amongst us, as we need hardly mention; for this is what we learn from S. Mark's Gospel (vi. 7), "And He called unto Him the twelve, and began to send them forth by *two and two*;" and again, from S. Luke's Gospel (x. 1), "After these things the Lord appointed other seventy also, and sent them *two and two* before His face into every city and place, whither He Himself would come." And our Lord Himself, when bound

upon any particular work of charity or sacred mission, went attended ever by His faithful three, SS. Peter, James, and John, as a bishop would, accompanied by his priest, deacon, and sub-deacon.

And so we find from the Book of the Acts that the Apostles followed the example set them by our Lord. S. Peter, when he proceeded on that first important mission to the Gentiles, and preached to Cornelius and his household the glad tidings, went attended by some of his clergy. For we learn from Acts x. 23, that "certain brethren from Joppa accompanied him," and we may safely conclude from the forty-eighth verse, which follows, that some, if not all of them, were sacred ministers of the Church. There it is stated that S. Peter "commanded them," *i.e.* Cornelius and his household, "to be baptized in the Name of the Lord;" and this sacrament was administered, no doubt, by the sacred ministers who were in the company.

And, later on in the same book, we learn how SS. Paul and Barnabas were yoked together for the work of the gospel ministry; and also how, when these two Apostles could not come to an agreement as to whom they should choose for their attendant deacon, they parted asunder, S. Barnabas taking with him Mark for his minister, and S. Paul choosing Silas to be his companion and yoke-fellow in the gospel.

From these and other incidents mentioned in the New Testament, we may venture, we believe, to conclude that this was the custom of all the Apostles without exception, and of the other sacred ministers, to proceed on their missionary travels never alone, but always in the company of some other sacred

minister or ministers of equal or lower rank. For our Churches in this day to adopt the same excellent custom would be to increase the cost of mission-work, but not to any appreciable extent, we are inclined to believe. Two living together could do so far more economically than one living by himself, as the average charges of two dwelling together would be less, in proportion, than those of one, and consequently the cost of mission-work would not, in the long run, be increased thereby, but considerably diminished. But the glorious results that, we cannot doubt, would more surely follow from the adoption of this custom, and its many advantages, would, we feel confident, more than refute any and all arguments that might be brought against it by its opponents. But, above all, the examples of our Lord and His Apostles in this respect must commend the custom to our favour, and incline us to adopt it without one dissentient voice, and give it our ungrudging support.

The very idea that we must employ a more costly method than is at present in vogue among us as regards our home and foreign missions if we are closely to follow in the footsteps of Christ and His disciples, must make us aware of, and open our eyes to the fact that we have not yet learnt to be as “rich towards God” * as we are in duty bound. And until we have all, or the great majority of us, succeeded in learning this all-important lesson, we must not expect to see any wonderful progress in the extension of Christ’s kingdom; nor can we expect that our daily petition, “Thy kingdom come,” will be as speedily granted us as it might be, if we only strove

* Luke xii. 21.

our utmost, and were resolved to take the kingdom of Heaven by violence, *cost what it may.*

“*Freely ye have received, freely give,*” saith our Lord to us. But we grudge to give of that everlasting gospel we have received to our brother and neighbour, because it will cost us a little more gold than we are willing to spend upon so unsatisfactory a purpose, and so quixotic a personality, as a missionary and his work (so argues the world according to its measure of faith and wisdom). Oh, the infatuate folly of the world! That little more gold, if cheerfully bestowed upon so sacred a purpose, might bring their souls nearer unto God, and might gain for them an abundant entrance into the Everlasting Kingdom. That dear child, upon whom his parents lavish their affections, and to whom they are so devotedly attached, if he were only lent to the Lord, might not only work out effectually his own salvation, but be the means also, in virtue of his sacred office, by his private and public ministrations, of securing for his beloved parents incalculable blessings in this life, and in the world to come life everlasting, where the parents, blessed for ever, and their darling child, whom they were content to lose awhile, should meet nevermore to part again.

There is too little faith, it is feared, to be found in the hearts of our Christian brothers and sisters; and many of them also seem to be labouring under a disability to perceive that there are first or indeed any principles necessary for the moulding of the Christian character, or for the organization of the Christian kingdom. They would not dispute the necessity of such principles for the management of one's conduct or business in the world, but they fail

to see their application in the kingdom of Christ. Too many so-called Christians would utterly disregard any authority emanating from the Old Testament, or only give it a half-hearted acquiescence, and profess to pin their belief exclusively to the precepts of the New Testament, but that only in a vague way according to the light of their own worldly fancies. For did they fully comprehend the sweetness of the New Testament teaching, it could not fail to have that influence over them, and convince them of the equal authority and power of that portion of God's Word, commonly called the Old Testament.

And here, before concluding this chapter, we cannot do better than call the attention of those who express a reluctance to be bound by what they are pleased to term old-world notions or the idiosyncracies of Orientals, which are deemed to be wholly incompatible with the thought and customs that prevail among Western nations, to that remarkable passage contained in Malachi iii. 10-12, the truth of which has, to the certain knowledge of the author, been put to the proof with wonderfully satisfactory results in this age, and even in this country. That this godly and pious practice of conscientious and systematic tithing of one's goods for the service of God and His Holy Church has not been more largely adopted, must testify to a degree of incredulity existing amongst us with respect to the authenticity of this portion of God's Word, and its authority over us, as well as a want of faith in God's ability or readiness to perform that which He has so faithfully promised. But while the world lasts His words will remain on record as an abiding testimony for or against us.

“Heaven and earth shall pass away, but My words” (whether spoken in the past, the present, or the future) “shall not pass away.”

Our statesmen, social reformers, diplomatists and politicians—Christian, it may be, in name, but worldly wise—may affect to smile at the pious and unswerving faith displayed by a child, and disbelieve its power, but nevertheless we cannot afford to forget, even in this utilitarian age, that it is such faith that has so marvellously succeeded in overturning and revolutionizing the whole world. If, then, we only made a return to first principles and to the exercise of a godly discipline amongst us, we make bold to say that the labours of our statesmen and politicians would be rendered easy and delightful, and the many difficulties of the situation which, as at the present, beset their path at every turn would speedily vanish, and peace, retrenchment, and reform would not be so many theoretical terms, with which to conjure on the hustings, but would very soon become accomplished facts.

It only remains, then, for those amongst us who are something more than Christian in name to begin by doing our part faithfully and well, to strive our utmost, by every means in our power, above all by practising those ennobling precepts which are taught us in our Sacred Scriptures, especially such as those which are contained in the passage about to be quoted, to prove incontestably to mankind at large that the Word of God is as powerful and effectual as ever, and that they are wholly in the right, while the world is wrong. Thus has God spoken by the mouth of His holy prophet

Malachi,—“Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and *prove Me now herewith*, saith the Lord of Hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground ; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed : for ye shall be a delightsome land, saith the Lord of Hosts.”

THE END.





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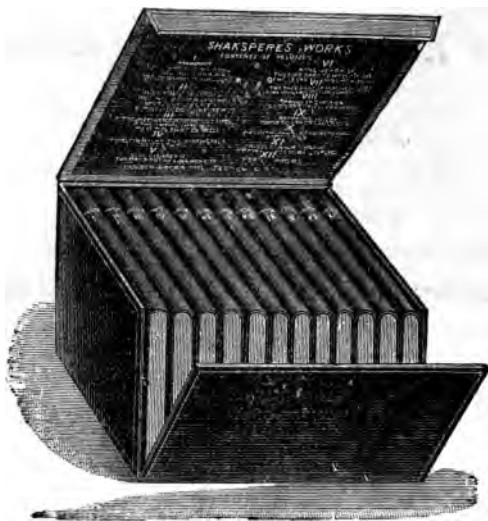


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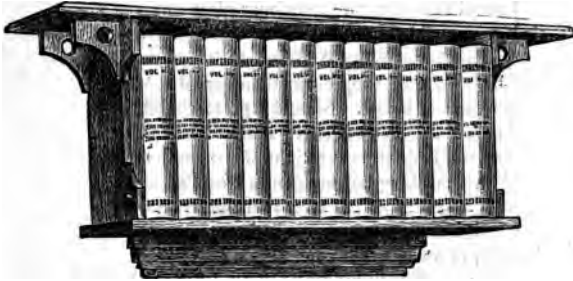
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